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ABSTRACT

This handbook presents many situations in Botswana which the Peace Corps volunteer is likely to be involved in, and it establishes classroom activities that require the students to exchange messages in the Setswana language that are appropriate to the cultural context. An introductory section acquaints the learner with techniques of language learning, explains the purpose and design of the materials, and provides indications on how to use this handbook. Most of the units are divided into basic and supplementary lessons. Generally, units contain the following parts: (1) objective, (2) basic dialogue or narrative with translation, (3) cultural usage notes, (4) class activities, (5) supplementary activities, and (6) worksheets. The volume concludes with a unit on a comparison of the United States and Botswana cultures, an English-Setswana glossary, and a picture dictionary. (AMH)

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SETSWANA

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Communication and Culture Handbook

by David B. Hopkins

PEACE CORPS
LANGUAGE HANDBOOK SERIES

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PEACE CORPS

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SETSWANA

COMMUNICATION AND CULTURE HANDBOOK

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To The Learner

An Introduction to Language Learning

Congratulations to all of you who read this. First, congratulations for your acceptance into Peace Corps and second, congratulations for just performing a very complex act -- reading a language. Of course, the language is English and that hardly seems like such a major accomplishment; after all, practically everybody you know can do it. For most of us, using English is like breathing, an involuntary activity, or if we consider it a skill, a skill that has become so natural to us that we have taken for granted the fact that it represents the major intellectual achievement of our lifetimes.

The point, of course, is not that the learning of English is in itself an especially significant accomplishment, but that the learning of a language in either or both its spoken and written forms is the great accomplishment. By being born as human beings we may be programmed to learn language just as we are programmed to walk on only two legs but despite our human inheritance, learning a language still requires time and energy. We don't just happen to learn a language; we do have to work at it, and other people -- chiefly our parents, siblings and play mates -- have to be willing to help.

Although you may no longer have memories of your early struggles to learn English, you can still appreciate the complexity of the accomplishment by considering this: Assume for the moment that you are about to start a language training program that will occupy you 12-14 hours a day, 7 days a week for the next 3 to 5 years, without a break. At the end of your training program you will still not be able to understand radio programs or easily follow a conversation between two adults and practically all books will still seem to be filled with undecipherable squiggles. In fact, your knowledge of the written language will be so minimal that you will now have to enroll in a formal school for a considerable length of time and even after several years of formal schooling you will still be developing your language skills by learning new words, polishing your writing style and trying to read better. That is the sort of language program you enrolled in when you began to learn your native language, English.

All this is not intended to frighten you about the language learning task that lies ahead because learning a second language is going to be easier. Most of you have already encountered a second language and unless that encounter came early in your life while you were still very actively learning your first language, the second encounter was an encounter of a different kind. Some of you may have learned French or Spanish and learned it reasonably well in high school, while others have not had very successful experiences the second time around. Now, as an adult you are being asked to learn a new, second language. Learning a second language is no small task, but neither is it a matter of starting from scratch, as you did when you learned English. So before you take your first steps in your new language, we ask you to take the time to do two things: try to understand the nature of the task ahead of you and try to assess the personal strengths and weaknesses that you bring with you as you start your assignment.

What do you have to do to learn a new language? As you might expect, the answers to this question are as numerous and varied as people are and no two learner's strategies will be exactly the same. This is so important to remember, let's say it again in a different way: we can make many generalizations about the way people learn language, but you are unique and you can only learn in the way that suits you best, not in the way an idealized, generalized member of your species learns.

We have already said that learning a second language is going to be easier. It is going to be faster, too, because you already know a language and you will not have to re-invent one. To be sure, the language you are going to learn is very different from English and you may wonder just how much help your English is going to be. It would be easier, for example, if there were more cognates such as between English and the Germanic or Romance languages, but you already know a lot about languages and English in particular, and you can use that knowledge. You already know, for example, that languages have a two-part structure (subject and predicate) and you already know a great deal about what you can and cannot communicate with languages. You know how to do things such as re-phrase a statement for a young child, use a new word in a sentence, ask for meanings, use gestures to re-inforce language, and employ circumlocutions. In short, you have been involved in communication all your life and you are not changing to a new medium, you are just switching channels.

You still may not be convinced that learning a new language is easy; obviously it does require an effort and no one needs to tell you that some people have to make more of an effort than others. We have tried to encourage you to realize that your learning style will not be the same as your fellow students. If each of us were to draw a language profile of ourselves we would find that our profiles, just like our personalities are different; strong and sharp in some areas, weak and ill-defined in others. The point, however, is not how strong or weak you may be -- or how fast or slow you may be at learning languages -- but rather that you should examine your own profile, find out where you are strong and weak and use that information to capitalize on your strengths and try to accept and even improve on your weaknesses. To help you begin your self-assessment as a language learner, we suggest you give some thought to the following aspects of language learning.

Memorizing. Are you good at memorizing? Obviously, learning a new language requires much more than memorizing a dictionary of that language, but having a good memory will help. The chief way in which it helps of course is in learning new words and phrases so that the right ones come quickly and easily to mind when you need them. When you store something in your mind for later use, put a "tag" on it; relate it to something that is already stored and accessible. When you first encounter a new word, explore it: hear it, say it, see it, feel it, even taste it if you can. Re-cycle your collection. In language learning, using a new expression once is usually not enough. And don't be discouraged if you forget things. Your mind can only handle so much at once and sometimes unused stuff gets thrown out to make room for new things, but even the forgotten words have probably left a trace so that the second time you learn them they may stay longer.

Being receptive. The new language may have some "funny" sounds. Its grammar may be organized differently from English. It may have words that do not translate easily into English and some English words and concepts may not have direct equivalents with the new language. Try to remember that English is only a language and your new language is a language in its own right.

Taking risks. Nearly everything you say will be a mistake and adults do not like to make mistakes, especially in front of other adults. But learning a new language is as much a process of learning what not to say as it is learning what to say. You will have to develop some willingness to go out on a limb and try things and not be upset if the limb breaks.

Being relaxed. Trying too hard, and wanting too much to succeed -- "pressing," as athletes say -- can be a serious problem for a language learner. Sometimes the antidote is a good stiff drink, but there are others. What's yours?

Using the language. Another way of saying this is: practice makes perfect. The more you do something the better you get at it and this is especially true of learning a new skill such as a language. Obviously, one way in which you can get a lot of practice is by taking a full and active part in the classroom. But there are other people in the classroom too, and everybody can't speak at once. However, you can talk to yourself both in the classroom and out. Subvocalization can be a very useful learning technique.

Being a good listener. Talking is only one communication skill and it's hard to listen when you're talking. But you can mouth somebody else's words and learn from their mistakes and successes as you listen.

Analyzing the new language. Being open and receptive to the new language will get you to first base, but you'll stand a better chance of getting to second (and eventually scoring) if you understand the rules of the game. Linquists make their money by analyzing chunks of language to discover the rules. You don't have to become a professional linguist to learn a language, but it's not a bad idea to become at least an amateur.

Mimicking. Parrots don't really speak languages, but since they don't have any preconceptions of how a language should sound, they do a reasonably good job of producing human sounds with limited equipment. You can already produce some human sounds but your repertoire is limited to the sounds that exist in English. Can you forget your English and become a parrot?

Empathizing. Being a good parrot may help you acquire the sounds of the new language, but languages are much more than just new sounds. Languages are also a way of ordering and organizing reality and the reality of a speaker of your new language may be somewhat different from the reality of an American. A new language brings with it a culture with its different life-styles and social roles. You may not like all that you find in the new culture, but that is all right. Probably some of the speakers of your new language don't like everything about their own culture, just as you probably don't admire every single aspect of American culture. Part of the thrill of learning a new language is experiencing life from a different perspective. You don't have to sell your soul to the new culture, but a willingness to become bicultural will speed up your efforts to become bilingual.

Being methodical (or developing a method to your madness.) Lots of things are going on when you start a new language. All the new sounds, words, and grammar rules, come at you simultaneously and can be overwhelming. There are text books, reference grammars, dictionaries, phrase books, work books and tapes containing things you ought to know. In the classroom there are memorization activities, drills, role-plays, free expression and a lot of people listening and watching what you do. Obviously you can't cope with everything simultaneously, and although this language course attempts to present the language in an orderly fashion and although part of your teacher's job is to minimize the confusion, you have to get yourself together too. Although much of your in-class time will be organized by the teacher and the material, you are the person who has the responsibility for organizing your out of class time.

Understanding and accepting your limitations. So far we have pointed out several things to consider as you and your new language confront each other. Learning a new language also involves a certain amount of self-confrontation. You are going to experience successes and failures, excitement and fatique and countless other emotions. You may have to question your self-image as you compare your progress with your peers and you may seem to come off unfavorably so let us say again that you can only capitalize on your strengths, understand and try to improve your weaknesses and be willing to accept results that may not measure up to your aspirations.

Cooperating and supporting. Much of your schooling up to this point may have been in an atmosphere that was competitive. But in your struggle to learn a new language along with your peers, all those learning skills that helped you pass exams or write acceptable term papers won't be especially helpful in your new learning situation. You are all in the same boat together, and although some people may row faster or harder than you can, you'll go farther and longer as a team. Learning to help and be helped will create an atmosphere in the classroom that will make learning an enjoyable and unforgettable communal experience. And remember too that using a language is a social activity. It takes one to speak and another to listen, whether you're learning the language or using it in fluent conversation.

Now that we have asked you to think about language learning and yourself as a language learner, here's another suggestion that will be well worth the time you put into it. Periodically, issue yourself a "report card" using the topics we have discussed (we have provided a form on the next page). Beside each topic write a few remarks about how you think you're doing. It would also be useful to show your report to a friend or a teacher for their reactions. Do reports at least at the end of the first, third and fifth week of training.

Language Learning Self-Evaluation

Name ______________ Date ________________ Week# ______________

Memorizing:

Being receptive:

Taking risks:

Being relaxed:

Using the language:

Being a good listener:

Analyzing the language:

Mimicking:

Empathizing:

Being methodical:

Understanding and accepting limitations:

Cooperating and supporting:

The Purpose and Design of the Peace Corps Language Handbooks Series

When you use a language you are using a linguistic medium to convey a message. When you learn a new language you are learning to convey new messages on a different channel. Language learning, then, requires you to learn in two dimensions: the medium and the message. At times, your attention may be focused on the medium -- for example, when you try to put the verb in its past tense form, and at times you may be groping for the words that will convey your message. Another way of looking at it is to say that in learning and using a language you are constantly asking yourself "What do I say?" and "How do I say it?"

This material purposefully separates these two dimensions of language learning to allow you to concentrate your attention either on the message or the medium.

The Communication and Culture Handbook focuses on what to say. It presents a number of situations in which you will need certain phrases and words in order to do something. It fulfills a function not unlike that of a traveller's phrase book. Obviously, you will also have to deal with linguistic matters while you are trying to accomplish something. For example, you may have learned the appropriate expression for asking a person for the time, but you may find it expedient to learn other related linguistic features such as how to use the negative to say "I don't have the time" or how to use other pronouns so you can ask if "he or she has the time." But the over-riding purpose of Communication and Culture is to establish classroom acitivities that require you to exchange messages (communicate) in a way that is appropriate to the context (culture).

The Picture Dictionary, which is located at the end of The Communication and Culture Handbook will help you develop your vocabulary. It will also help you to continue learning Setswana on your own. By using The Picture Dictionary with a native speaker you will inevitably develop both your vocabulary and your skill as a language learner.

The purpose of The Grammar Handbook is to help you focus your attention on matters such as how to form the past tense or make nouns and adjectives agree or put a string of words together in the proper order. The Grammar Handbook is a kind of grammar book that through explanation, example and practice activities will help you assimilate the linguistic system that holds together the words and phrases of your new language.

Used together, The Communication and Culture Handbook and The Grammar Handbook are two complementary approaches to a basic mastery of the language. You may find that you are more comfortable and successful with one set than with the other, but once again, let us remind you that everyone learns differently. This language course, by taking these two approaches allows you to capitalize on your strengths. It should be pointed out, however, that it would not be wise to neglect either book. If you studied only with Communication and Culture you might eventually become quite fluent (and colloquial) but ungrammatical -- like the Latin American baseball player who learned his English in the Cleveland Indians' dugout. If you learned only from The Grammar Handbook you might become very knowledgeable about the grammar of the language and even able to read literature but unable to ask a policeman for directions to the nearest bus stop.

The two books together will allow you to get a good basis in the language, but there will continue to be special cultural and work situations where your general knowledge is insufficient. You will not be able to meet all the requirements of living and working in your new culture in the short space of two years. Even now, there are situations in English where you are probably inadequate. For example, could you comprehend a lecture on nuclear physics? or two surfers in California discussing the surfing conditions? a Wall Street report? a tobacco auction? The Special Skills Handbook introduces you to some of the special situations where, in the role of a Peace Corps Volunteer, you might be expected to function. The Special Skills Handbook is a kind of almanac of miscellaneous information about the culture and the special work and living requirements of Peace Corps Volunteers. We have tried to anticipate your needs, but our attempt will never be sufficiently comprehensive. You will probably find that you will need to construct some of your own word lists. You may become interested in investigating the jargon of a special field, such as fishing or you may find it necessary to learn the dialect variations of your village or province. We invite you to share your findings with us in the event that it becomes necessary to revise or expand these handbooks. For that matter, any kind of feedback would be most welcome. Send it to: The Experiment Press, Brattleboro, Vermont 05301.

How To Use
The Communication and Culture Handbook

The essence of communication is dialogue, not "dialogues" as pedagogical devices, but that exchange of ideas, feelings, opinions, values and beliefs that takes place when two people communicate. In using this Handbook, it is essential to find a speaker of Setswana. If you are in a language class, you are all set. If you are not, or are planning to use this text on your own, consider some of the following thoughts on the selection of a person to help you learn Setswana and the use of this Handbook.

Selecting a "language helper". The best teacher may not be a "teacher". This is not to exlude those who have chosen this profession, but you may find that they are too involved with what they think you need to know to help you learn what you feel you need to know. The criteria is simple. Choose a person who you enjoy talking with. There is nothing as deadly as trying to develop your conversational skills with someone you really don't feel like talking to.

Objectives. The objectives stated at the beginning of each unit are intended as a guide, not the golden rule. You should personalize these objectives to reflect your interests and needs. Specifically, you should begin each lesson by writing your own objectives for learning about the topic of the unit. Be precise! What will it sound like, feel like, be like when you have achieved your goal? Under what circumstances? With whom? This will help you to know where you're going and give you a better chance of knowing when you get there.

Dialogues, Narratives, etc. The dialogues, narratives, and other language samples are intended to initiate and guide your language exploration. They are not all-inclusive and will not cover all of the language that you may want or need to know. Use them as a starting place to learn what you need to say and understand about the topic. As you progress you should be able to write your own texts that reflect your interests and experiences with the language. When you find yourself saying, "What really ought to be in this lesson is...", then write it up and you will know you are on the right track.

English Translations. Use them with caution. Language equivalencies are rare, particularly in the case of Setswana and English. Believe it or not, you can get a "feel" for what something means without knowing the English translation just like you did when you learned English as a child. The translation is an aid to your understanding, but should not be too heavily depended upon. You should make every effort to deal with the Setswana text and develop comprehension from context rather than turning to the English for reference.

Activities. The "activities" are suggestions for approaching the text of the lesson. Try them out but don't be limited to these alone. How much practice you need with a particular topic depends upon you. In general, the following series of steps may be followed in developing your competence with a topic.

a) Go through the Setswana text with the books closed, repeating individually and as a group after the instructor.

b) Check the meaning quickly in the English translation. No discussion!

c) Practice with the material using the suggested activities, and others that you or the teacher develop.

d) Don't try to learn it all in one day. It's better to cover a lesson over a three day period than to try to hammer it out in one day.

e) Use the language! (See below)

Cultural Involvement. These activities are intended to get you out talking with people. This step is the key to your success. You will find out what you really know, develop your interrelationships with the people and culture, and expand your resources for continued learning. Don't be surprised to find that you can't say as much, or understand as much as you could in class. Use these opportunities to get over the fear of not knowing and looking foolish, and you will begin to realize your potential.

The worksheet. Use this page to note additional vocabulary and expressions, write your own versions of the dialogue, make observations about your attempts at "cultural involvement", etc. One suggestion would be to list on this page:

a) Your objectives for the "cultural involvement".

b) What you intend to do to carry out these goals in as much detail as possible.

c) Notes on the results of your experiences, both in terms of new language encountered and cultural insights gained.

In sum, this space has been provided to allow you to add to your Handbook notes that you may wish to refer to and that expand upon the lessons and make them more relevant to your individual needs.

Cultural notes. These have been offered as clues to understanding Tswana culture. They will not apply 100% of the time, but they should give you a starting place and help you avoid some initial problems. You should also begin to develop your own notes and exchange them with others to get some perspective on your experiences.

Supplementary lessons. You will notice that each unit is divided into a basic and a supplementary lesson. The basic lesson should be covered by everyone and usually will provide the core of what one needs to know about the topic. The supplementary lesson expands upon the topic and will cover more difficult material. Students having a difficult time may want to skip the supplementary lessons and go back to them at a later time. There is no need to do them together with the basic unit.

Grammar. The Grammar Handbook will provide explanations and exercises to cover most of the basic grammatical points. It is best to let need and curiosity guide your grammar study - i.e. work on The Grammar Handbook as questions arise in your study of The Communication and Culture Handbook.

The Special Skills Handbook. You will probably want to mix in things from this Handbook as you go along. Let your interests and curiosity be your guide. The materials in this text will provide you with resources for learning more about Botswana, its people and culture. For every unit covered in

The Communication and Culture Handbook you might want to work with one of the items in *The Special Skills Handbook* that particularly interests you. You should try to exchange your findings with others to expand your knowledge. Perhaps a 15-20 minute period could be set aside every week for the class to discuss what they are doing in *The Special Skills Handbook*. Further classroom activities could be evolved from this interchange.

Last but not least, use *The Communication and Culture Handbook* as a guide for developing your "dialogue" with Tswana culture. The sequence of lessons roughly parallels the process that most of us go through in getting into a new culture. The steps in this process might be outlined as follows:

a) *Establishing contact and essential communications*. This is that period of greetings and asking about things that characterizes one's "touch-down".

b) *Gaining tentative acceptance*. At this point you are trying to get into things, understand what's going on, participate...

c) *Sorting out meanings*. Now that you're here and things have settled down a bit, what does it all mean? Why does it seem so different? ...the same? What should I be feeling? etc.

d) *Establishing an understandable role*. The key here is "understandable" to whom? Now that you realize it's not like you thought it was, what are you really supposed to be doing? What do "they" think you're doing? Things are no longer new and different, but often strange and uncomfortable. It's important at this time to tentatively find your place in Botswana and to feel comfortable about what you're doing.

e) *Developing consciousness of self*. Your understanding of a culture grows inward and becomes part of you to whatever degree you are willing to open yourself to it. Your awareness of this "self" and what is happening to it are critical at this stage.

(f) *Development of skills*. Physical, emotional and mental skills all come into play as your cross-cultural progress continues. New experiences require new problem-solving skills, learning skills, emotional strengthening, etc.

g) A self-sustaining relationship with the Batswana. This is your goal. This is the point at which you are able to derive your satisfaction and fill your needs from local sources; outside assistance is no longer necessary. Furthermore, this means that your support is grounded in attitudes and activities that are acceptable to the Batswana.

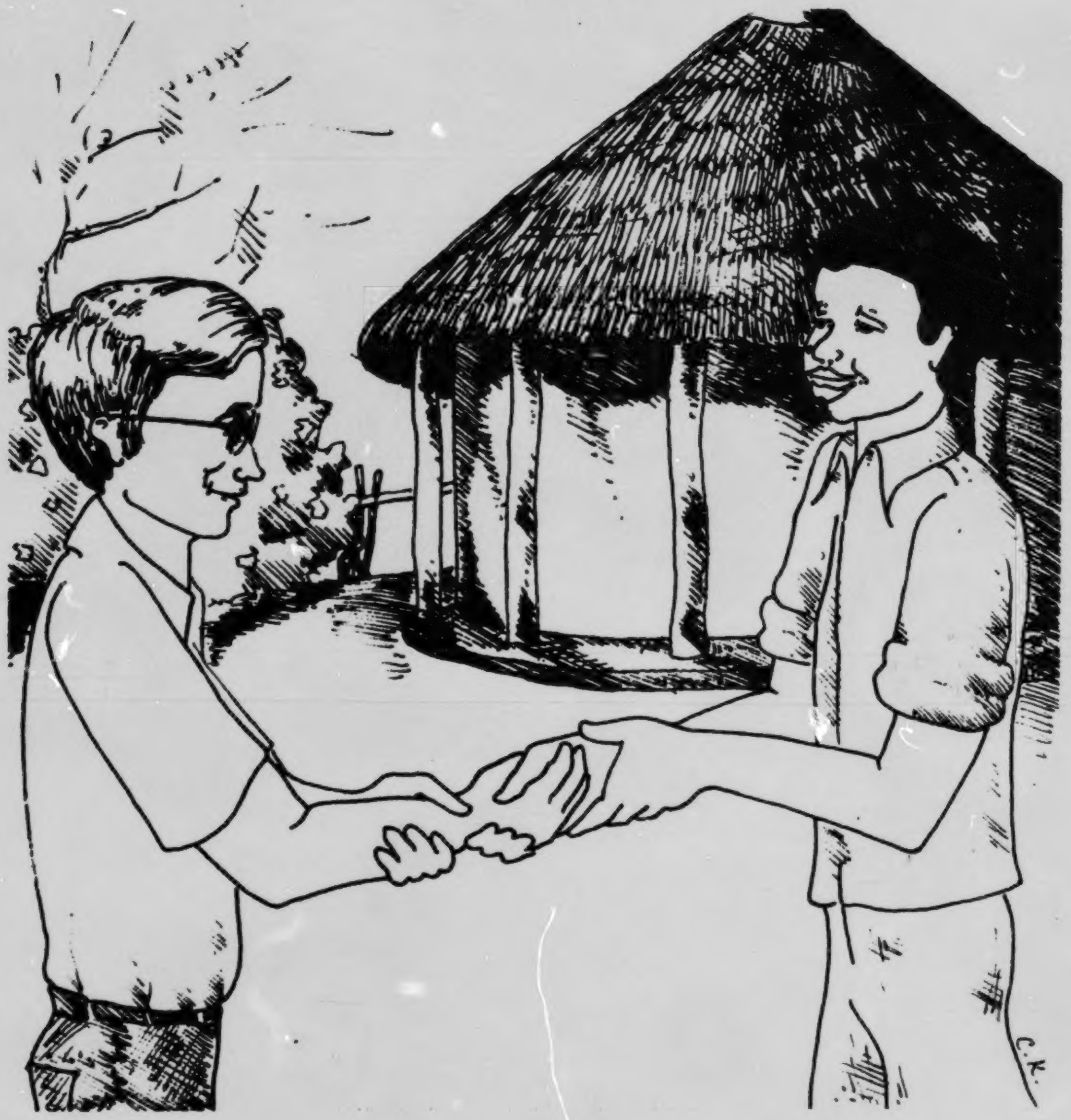
You might consider these steps as dimensions of a developing relationship rather than a time sequence. Your competence with the language will to a great degree parallel your progress through these steps of cross-cultural travel. You will become proficient in Setswana to the same degree that you develop a sympathetic involvement with Tswana culture and people.

UNIT ONE: GREETINGS

1.1 Unit Objectives:

a. To be able to use at least one appropriate form of greeting with Batswana in a real situation.

b. To use appropriate greetings and show of respect in a variety of situations, to carry conversation just a bit further, and to make an appropriate closing.



1.2 a. A: Dumela rra.
B: Dumela mma.
O tsogile jang?
A: Ke tsogile sentle rra.
Wena, o tsogile jang?
B: Ke tsogile sentle mma.
A: Go siame rra.
Sala sentle.
B: Tsamaya sentle mma.

b. Bomma
Borra
Dumelang
Lo

O kae?
Ke teng.
O tlhotse
O tsoga

1.2 Translation: a.

A: Hello sir (father).
B: Hello ma'am (mother). How are you?
A: I am fine, sir.
(Yourself) How are you?
B: I am fine thanks, ma'am.
A: O.K., sir.
Goodbye (lit. "stay well").
B: Goodbye (lit. "go well").

1.3 Activities:

a. Practice the greeting with the instructor and other students.
b. Expand the practice to include: use of "men" and "women" plural forms, early morning and afternoon forms, and more informal greetings.
c. Following the practice, a 5-10 minute discussion in English should focus on learning the importance of greetings, appropriate forms of greetings and accompanying body language.
d. Write variations out on the facing page.

1.4 Cultural Note:

a. The person greeted first must ask "How are you?"
b. The person approaching greets first.
c. Elders greet younger persons, sort of a "speak when spoken to" custom.
d. Different forms are used at different times of the day, with different people, etc.
e. Body language during greetings is very important.

1.5 Cultural Involvement:

a. Investigation question: What is the significance of the greeting process for my role here, and what are the appropriate forms?

b. Activities:
- try out greetings with others on the "compound."
- observe greetings in the village.
- greet people in the village, watching carefully for variations and related behavior.

1.6

a. Ke (John).
Ke batla go itse Setswana.

b. A: O tswa kae?
B: Ke tswa ______________.
A: O ya kae?
B: Ke ya ________________.

Gaborone	Kanye	Mafenya Tlala
Serowe	Mahalapye	sekolong

c. A: Go siame (Tau).
Sala sentle.
B: Tsamaya sentle (John)

d. A: Go siame.
Salang sentle (borra).
B: Tsamayang sentle (bomma).

1.6 Translation: a. I am (John).
I want to learn Setswana.

b. A: Where are you coming from? (right now)
B: I am coming from ______. (right now)
A: Where are you going to? (right now)
B: I am going to ______. (right now)

c. A: Okay (Tau).
Stay (here) well.
B: Go well (John).

d. A: Okay.
Stay (here) well (men).
B: Go well (ladies).

1.7 Activities:

a. Learn all items in 1.6 as recitations, i.e., something you can repeat automatically on cue.

b. Integrate these expressions into the previous material in this lesson by practicing a dialogue, expanded to include all items.

c. Practice variations, e.g., plurals.

d. Discuss the usage of the expressions with the instructor for 5-10 minutes.

e. Add this material to the things to be done and reported on as "Cultural Involvement" activities.

f. Use the space below to note vocabulary and variations.

1.8 Cultural Note:

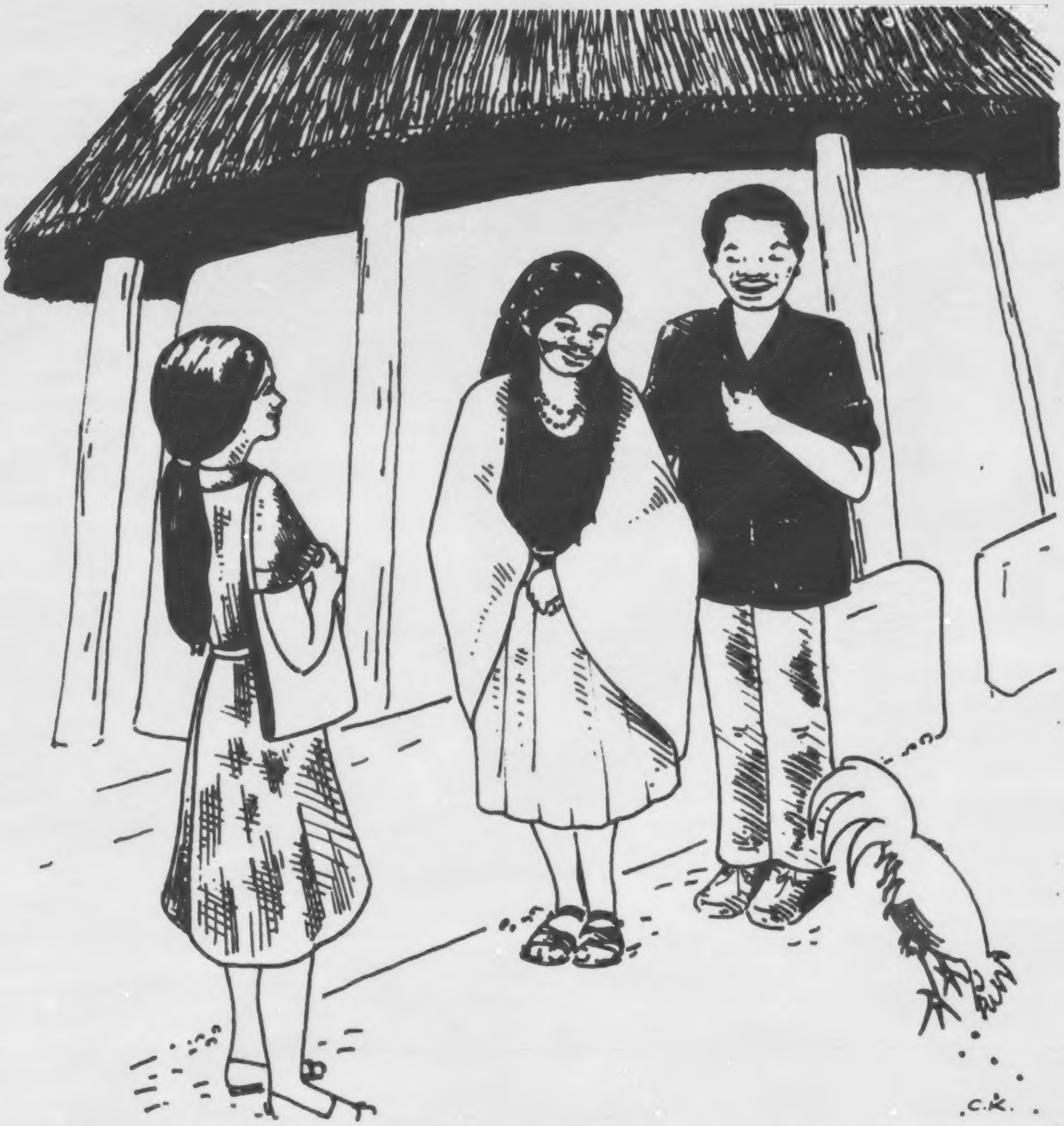
Although a "foreigner" is given some latitude, it would generally be considered impolite to say "Hello, how are ya?", and be on your way. For this reason, it is useful to develop a few stock phrases to prolong the encounter even at this early stage.

UNIT TWO: IDENTIFYING PEOPLE

2.1 Unit Objectives:

a. To identify yourself and learn the names of others.

b. To introduce yourself, and learn the names of others in the context of a visit to a compound in the village.



2.2

a. A: Ke (John)
B: Ke (etc.)

b. A: Leina la gago ke mang?
B: Ke (John).

c. A: Leina la me ke (Susan).
B: Leina la gago ke mang?

d. A: Leina la gago ke (Bill).
Leina la gagwe ke mang?
B: Leina la gagwe ke (Masego).

e. A: Leina la me ke (Susan).
Leina la gago ke mang?
B: Nna. Ke (Mary).
A: (Mary) Mang?
B: Ke (Mary Jones).

f. A: Wena, O Mang?
B: Nna?
A: Ee, wena.
B: Leina la me ke (Peter).
A: Ene, ke mang?
B: Leina la gagwe ke (Modise).

g. A: (Titshere) ya gago ke mang?
B: (Titshere) ya me ke (Pule).

A: (Tsala) ya gagwe ke mang?
B: (Tsala) ya gagwe ke (   ).

A: (Ngaka) ya ga (   ) ke mang?
B: (Ngaka) ya ga (   ) ke (   ).

2.2 Translation: a. A: I'm (John)
I'm (etc.)

b. A: What is your name?
B: It's (John).

c. A: My name is (Susan).
What's your name?

d. A: Your name is (Bill).
What's his name?
B: His name is (Masego).

e. A: My name is (Susan).
What's your name?
B: Me. I'm (Mary).
A: (Mary) who?
B: I'm (Mary Jones).

f. A: You. What's your name?
B: Me?
A: Yes, you.
B: My name is (Peter).
A: Him, what's (his) name?
B: His name is (Modise).

g. A: What is your (teacher's) name?
B: My (teacher's) name is (Pule).

A: What is his (friend's) name?
B: His (friend's) name is (   ).

A: What is the name of (John's) (doctor)?
B: The name of (John's) (doctor) is (Peter).

2.3 Activities:

a. The class should assemble informally, possibly outside the classroom for this lesson.

b. The instructor demonstrates each mini-dialogue and then gets the students to try it with each other.

c. The instructor should initiate an "action chain" for each of the mini-dialogues, allowing the students to experiment with each other before going on to the next. A random pattern is best, i.e., not each student in order.

d. Allow some silences (breaks) for students to pick up the initiative, but no English.

e. The students should mimic the instructor's model. Choral repetitions might be useful, but normally the instructor need only repeat the model upon request.

f. After the students have control of the basic patterns, more spontaneous practice should be varied by substituting vocabulary; the practice can be expanded by adding this unit to the previous one for a longer greeting/meeting dialogue.

2.4 Cultural Involvement:

ESTABLISHING A "ROUTE OF LANGUAGE HELPERS"

It is very helpful to develop the habit of taking a daily walk through the village along the same route, stopping to greet and chat briefly with the same people as you move along. Perhaps you can do this as you go to the post office, the store, or the bar. Your first encounter might be with the woman in the rondavel nearest the training center, the next with some children at another compound, another with a fellow stacking firewood, the clerk in the store, and so forth. The important thing is that you make a regular practice of stopping to talk with these same people. Once people realize that you are serious about learning their language, they will usually go out of their way to help you. Try to talk with 10-15 people on your walk, and (although this won't be entirely up to you) make an effort to speak with men, women, children, elders, and people in different walks of life. There are differences in the language used by these different ages, sexes, etc. Dealing with this diversity will help you develop competence in Setswana, and give you greater insights into the culture.

Don't make the all too common mistake of thinking that you can learn Setswana, or any language for that matter, by going to the bar every night carousing with the people there. There's no doubt that a few drinks will loosen just about anybody's tongue, but you are likely to develop fluency in "barroom Setswana" which is no more beautiful nor useful than barroom English. Not everybody goes to the bar, and you will find it increasingly difficult to make inroads into Tswana language or culture if you limit your involvement to this activity.

Back to the positive, this "route of language helpers" will provide a regular opportunity to practice what you learn in class, and further develop your vocabulary and fluency. You might want to take notes, or use a tape recorder, but make sure that you are not letting your pencil or machine get in the way of the primary objective - COMMUNICATION WITH PEOPLE.

For this lesson:
a. greet your friends and helpers (always!).
b. tell them your name.
c. say that you want to learn Setswana.
d. ask them for their names.

Not everyone will respond, but most will and the experience is well worth the effort involved.

2.5

John: Ko ko
Mr. Selwe: O mang?
John: Ke John.
Mr. Selwe: Tsena,
Dumelang, borra.
John: Dumela, rra.
O tsogile jang?
Mr. Selwe: Ke tsogile sentle, rra.
Wena, o tsogile jang?
John: Ke tsogile, rra.
Mr. Selwe: Tsala ya gago ke mang?
John: Ke Bill, rra.
Bill: Dumela, rra.
Mr. Selwe: Dumela, rra.
O kae?
Bill: Ke tsogile sentle, rra.
Wena, o tsogile jang?
Mr. Selwe: Ke teng, rra.
Bill: Nna, ke tsala ya ga Moagi.
Mr. Selwe: Gatwe mang?
John: Moagi.
Mr. Selwe: Ehe ke a utlwa. Nnang fa fatshe.
Bill: Wa reng, rra?
Mr. Selwe: Ka re nnang fa fatshe.

2.5 Translation:

John: Knock, knock
Mr. Selwe: Who is it?
John: It is John.
Mr. Selwe: Come in.
Good day, gentlemen.
John: Hello, sir.
You have risen how?
Mr. Selwe: I have risen well, sir.
You, you have risen how?
John: I have risen, sir.
Mr. Selwe: Your friend is who?
John: He is Bill, sir.
Bill: Good day, sir.
Mr. Selwe: Good day, sir.
Are you here? (informal, how are you?)
Bill: I'm fine, sir.
How are you?
Mr. Selwe: I am here. (informal, fine thanks.)
Bill: I am friend of Moagi.
Mr. Selwe: Who did you say?
John: Moagi.
Mr. Selwe: I understand. Sit down.
Bill: What was said? (What did you say?
Mr. Selwe: I said sit down (plural form of "sit").

Note:

a. The possible variations at this point are many. It is suggested that the class attempt to develop the script by continuing the dialogue with the instructor's assistance. Don't hesitate to go beyond the lessons already taught.

b. Be careful to watch for singular and plural forms, and possessive concord agreements. As you write your script, refer to the Grammar Handbook.

2.6 Activities: This lesson should be role-played much like a rehearsal for a scene in the theater:

a. The instructor reads through the script 2-3 times carefully indicating the parts and places of the actors.

b. Students repeat twice together after the instructor with the books closed.

c. Parts are taken or assigned and the players are given a few minutes to read over their lines.

d. The scene is then rehearsed with players giving their lines from memory, or cueing themselves by looking at the book and then closing it before repeating their lines.

Note: It is essential that lines not be read from the book. The "actor" reads the lines silently to himself, and then closes his book to play the lines. The "actor" always looks directly at the person to whom he or she is speaking.

e. A complete run through of the scene from memory is the final product. Parts should be exchanged to give everyone in the class a chance to participate. Make sure to play out suitable pauses, gestures and movements.

2.7 Cultural Involvement:

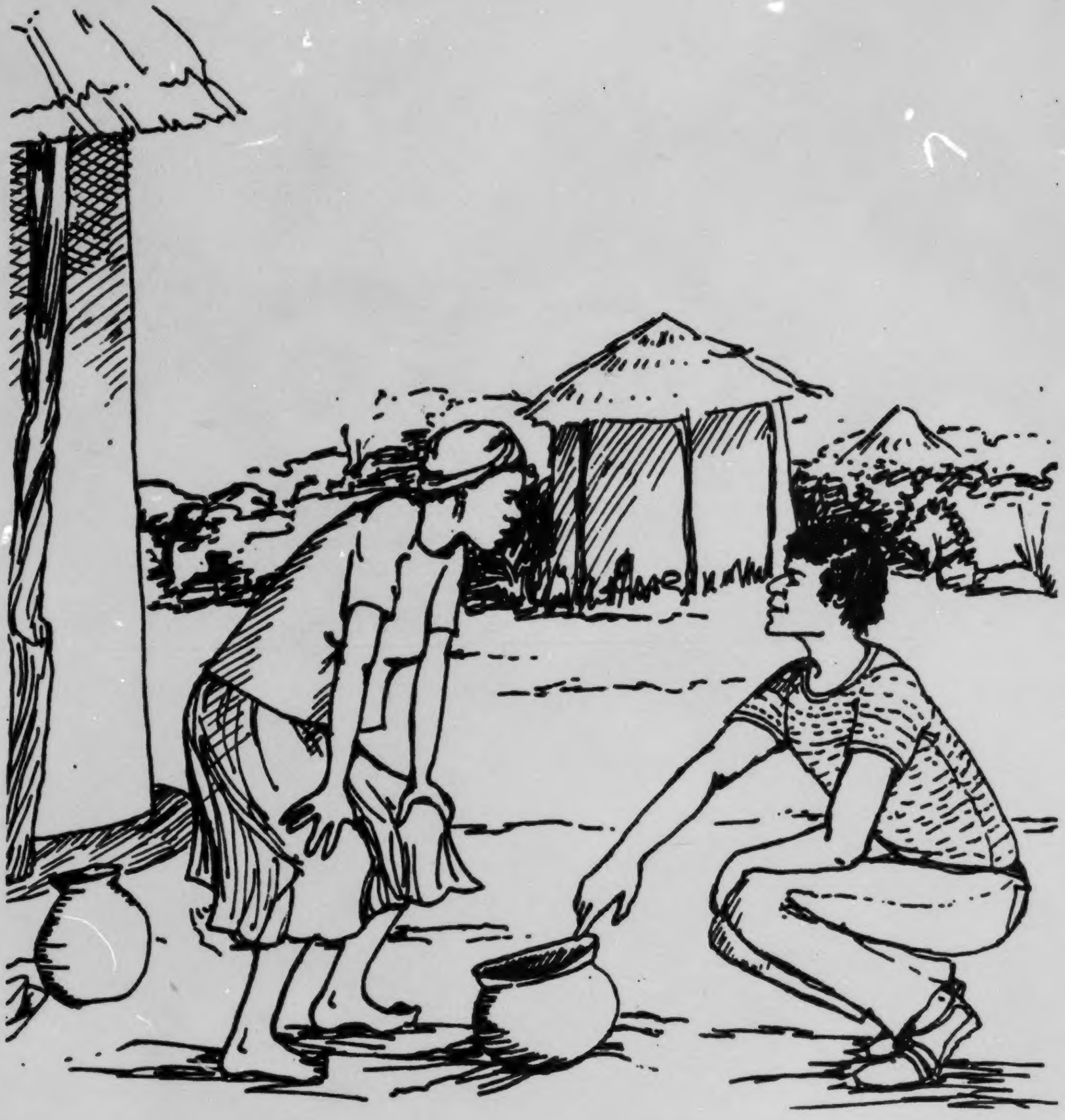
Try it out in the village. It can be done. There should be some discussion with the instructor to provide clues for a successful encounter.

UNIT THREE: LEARNING FROM OTHERS

3.1 Unit Objectives:

a. To establish yourself as a person who wants to learn Setswana.
To identify what something is (noun) and what it is used for (verb).
To learn some helpful phrases for learning Setswana.

b. To extend your ability to learn from others, and to deal with mistakes.



3.2 a. A: Ke lepisekop.
Ke batla go itse Setswana.
Ke itse Setswana go le gonnye.
A o ka nthusa.
A o tla nthusa go ithuta Setswana?)
(Ke kopa gore o nthuse go ithuta Setswana)
B: Go siame, rra.
O batla gore ke dire eng?)
A: Ke tla go bolelela.

b. A: Selo se ke eng? (or) A: Se ke eng?
B: Selo se ke pene (or) B: Ke pene.
lokwalo
bolao
setilo
leswana
kopi

c. A: Dilo tse ke eng? (or) A: Tse ke eng?
B: Dilo tse ke dipene (or) B: Ke dipene.
dikwalo
malao
ditilo
maswana
dikopi

d. A: Pene e dirisediwa go dira eng?
B: Pene e dirisediwa go kwala.
A: Lokwalo lo dirisediwa go dira eng?

e. ______ ke eng ka Sekgoa/Setswana?
Wa reng?
Bua gape.
Ga ke utlwe.
Ke a bona.
A ke bua sentle?

3.2 Translation:

a. A: I am a Peace Corps (Volunteer).
I want to learn Setswana.
I don't speak (it) well.
(I am beginning to learn Setswana.)
Would you help me?
(Will you help me to learn Setswana?)
(I want that you help me to learn Setswana?)
B: O.K., sir.
What do you want?
(What do you want that I should do?)
A: I will tell you.

b. A: Thing this it is what? (or)
This is what?
B: Thing this it is a (pen) (or)
This is a (pen).

c. A: Things these they are what? (or)
These are what?
B: Things these they are (pens) (or)
These are (pens).

d. A: A pen is used to do what?
B: A pen is used to write with.
A: A book is used to do what?

e. ________ it is what in English/Setswana?
What is said? (What did you say?)
Say it again.
I don't understand.
I see.
Am I speaking well?

Note: Rra, or Mma, should always follow these or other phrases for courtesy. Learn other terms of respect and courtesy from instructor.

3.3 Activities:

a. 3.1.a should be memorized as a monologue to follow the proper greetings. It can be shortened by deleting sentences in parentheses. Note that the last three phrases in 3.1.a are alternative ways of saying the same thing.
b. The instructor should model 3.1.b and then have the class repeat the question and response a couple of times.
c. The students then work in pairs, first identifying things by asking the instructor, and then asking each other.
d. Work through 3.1.b, c, and d separately, with perhaps an oral demonstration by each pair of students.
e. Continue exercise 3.1.d to include other items--bed, chair, spoon, etc.--making sure that the concords are correct.

3.4 Cultural Involvement:

As always, this lesson is only valuable if you can utilize it to communicate in a real situation, and in this case, use it to learn more. It is suggested that you:

a. Use greetings and the introductory monologue in this lesson along your "route of language helpers."
b. To build confidence, begin your chat by asking about things that you already know. It helps initially if you feel you have some control of the situation.
c. Move from the known to the unknown, always making sure of pronunciation, word forms, concord agreements, etc.
d. Take notes, but make sure you can say something to the satisfaction of your helper before recording it. Use a tape recorder if you have one.
e. Politely keep the structure you want to practice in focus. Don't let yourself get led off into structures and topics you are not prepared for.

3.5

a. A: Ke batla sukiri.
(Salt is passed)
Nnyaa, ga se (sukiri), ke (letswai).
Mpha (sukiri).
B: Intshwarele, ke fositse.
Tsaya (sukiri).
A: Ke itumetse, rra.

b. Ga se (kofi), ke (tee).
Ga se (mashi), ke (metsi).
Ga se (bogobe), ke (tapole).
Ga se (sukiri), ke (letswai).
Ga se (bojalwa), ke (parafene).
Ga se (lekere), ke (molemo).

c. A: Pene ke selo sefe?
Sukiri
Leswana
Lokwalo
Letswai
etc.
B: Selo se ke (pen)? (Pointing)

d. A: (Pene) (e) dirisediwa (go ja) (bogobe).
B: Nnyaa. (Pene) ga (e) dirisediwe (go ja) (bogobe). (Pene) (e) dirisediwa (go kwala) (lokwalo).
A: Ehe, rra/mma. Ke a utlwa.

e.

Sesepa	se	go tlhatswa	diaparo
Letswai	le	go loka	dijo
Sukiri	e	go loka	tee
Sejana	se	go tshwara	dijo
Setempe	se	go tempa	lokwalo
Dikgong	di	go gotsa	molelo

3.5 Translation:

a. A: I want the (sugar)
(The salt is passed.)
No, it isn't sugar, it's salt.
Give me the (sugar).
B: Excuse me, I made a mistake.
Take the (sugar).
A: Thank you, sir.

b. It isn't coffee, it's tea.

milk	water.
porridge	potato.
sugar	salt.
beer	kerosene.
candy	medicine.

c. A: Which thing is a pen?
sugar
spoon
book
salt
etc.
B: Thing this it is what? (Pointing)

d. A: (A pen) is used (to eat).
B: No, (a pen) isn't used to eat.
(A pen) is used (to write).
A: Oh! I understand.

e.

soap	(Subject Concord)	to wash clothes
salt		to flavor food
sugar		to flavor tea
dish		to hold food
stamp		to stamp a letter
firewood		to make a fire

3.6 Activities: This lesson is most effective practiced around the dinner table with real items to deal with. A little humor goes a long way so don't hesitate to include a few absurdities to help the class along. Do stick to the lesson.

a. The class repeats 3.5.a as a choral chant. Other words should be substituted as appropriate but make certain that the meanings are clear and understood, and the proper structure maintained.
b. The dialogue 3.5.b should be acted out by the instructor and a student.
c. Each student then takes a few minutes to develop his or her own version.
d. The student chooses a partner and they act out their dialogues in front of the class. No written cues - the class can help.
e. Exercise 3.5.c can either be done in pairs or by the whole class as a group. The instructor demonstrates first.
f. Twenty or more objects are laid out on the floor or table within everyone's reach.
g. Someone plays the questioner asking for a response from a different student each time. After four or five questions, the role of questioner is passed to another.
h. For 3.5.d, substitutions should include the items in the basic lesson, but should also be expanded to include the listed vocabulary of other words.
i. The students should take a few minutes to prepare their own dialogue and then act it out for the class with someone.

UNIT FOUR: TELLING ABOUT YOURSELF

4.1 Unit Objectives:

a. To tell something about yourself and acquire the basic vocabulary to learn about others.

b. To develop aural comprehension skills necessary for learning about others, and to further the ability to elicit biographical information during conversation.

4.2

a. Leina la gago ke mang?
O tswa kae?
Jaanong, o nna kae?
O dira eng kwa (Mahalapye)?
A o batla go itse Setswana?
O tsile go dira eng?
O ya go ruta kae?
A o rata Botswana?
O tla bereka dingwaga tse kae mo Botswana?

b. Leina la me ke (   ).
Ke tswa Amerika.
Jaanong, ke nna kwa (   ).
Ke ithuta Setswana mono.
Ke batla go itse Setswana thata.
Ke tsile go bereka/ruta (   ).
Ke ya go bereka/ruta kwa (   ).
Ke rata Botswana thata.
Ke tla bereka/ruta mo Botswana dingwaga tse pedi.

c. Gaeno ke kai? Gaetsho ke kwa Amerika.

O bereka kae? Ke (nna) mono.
robala Ke (bereka) teng.
ja

O tsena sekolo kae? O raya eng?
kereke mang?
jang?
kae?
leng?

A o rata go tshameka kgwele ya dinao
kgwele ya diatla
morabaraba

4.2 Translation: a. What is your name?
Where do you come from?
Where do you live now?
What are you doing in (Mahalapye)?
Do you want to learn Setswana?
What have you come to do?
Where are you going to teach/work?
Do you like Botswana?
How many years will you work in Botswana?

b. My name is (Peter).
I am from America.
I live in Mahalapye now.
I study Setswana there.
I want to learn Setswana very much.
I have come to work/teach ( ).
I like Botswana very much.
I will work/teach in Botswana two years.

c. Where is your home? My home is in America.

Where do you work? I (live) here.
sleep? I (work) there.
eat?

Where do you attend school? What do you mean?
church? Who
How
Where
When

Do you like to play football (soccer)?
basketball
(a Tswana game)

4.3 Activities:

a. The instructor should use the questions noted to assist the student in building a monologue about him/herself.
b. The instructor works through the questions one at a time, modeling each one, and providing a sample response.
c. Each student should then develop an individually appropriate response, and write it down.
d. After all questions have been covered in this manner, the student should have a brief monologue written out similar to the example given in 4.1.b.
e. Open the books to allow for comparison, and give the students a few minutes to ask questions in English.
f. The final activity will be to present the monologue to the class, and be prepared to answer questions.
g. The additional phrases in 4.1.c can be used to expand on the monologue, facilitate class discussion in Setswana, or interview a Motswana to get this information.

4.4 Cultural Involvement:

a. Discuss with the instructor and other Batswana the propriety of asking certain questions.
b. After determining what questions might be appropriate, try them out on your "route of language helpers" in the village.
c. Record their responses if possible, or take notes.

4.5

a. Leina la gagwe ke Pule.
O nna kwa Molepolole.
Ga a bereke o tsena sekolo kwa Kgari Sechele.
Ke Mokgatla kwa Mochudi.
Batsadi ba gagwe ba nna kwa Mochudi.
O nna le malomaagwe mono.
O thusa ka go apaya le go ga metsi.
O rata go tshameka kgwele ya dinao.

b.

c. John: Leina la gago ke mang?
Pule: Leina lame ke Pule.
John: O bereka kae?
Pule: Ga ke bereke ke tsena sekolo kwa Kgari Sechele.
John: O mokae?
Pule: Ke Mokgatla kwa Mochudi.
John: Batsadi ba gago ba nna kae?
Pule: Ba nna kwa Mochudi.
John: O nna le mang mono?
Pule: Ke nna le malome mono.
John: O thusa ka eng mo lwapeng/lapeng?
Pule: Ke thusa ka go apaya le go ga metsi.

4.5 Translation: a. His name is Pule.
He lives in Molepolole.
He doesn't work, he attends school at Kgari Sechele.
He is a Mokgatla from Mochudi.
He lives with his uncle here.
He helps with the cooking and getting water.
He likes to play soccer.

b.

c. John: What is your name?
Pule: My name is Pule.
John: Where do you work?
Pule: I don't work.
I attend school at Kgari Sechele.
John: Where are you from?
(Meaning what tribe)
Pule: I am Mokgatla from Mochudi.
John: Where do your parents live?
Pule: They live in Mochudi.
John: Who do you live with here?
Pule: I live with my uncle here.
John: What do you help with at home?
Pule: I help with cooking and fetching water.

4.6 Activities:

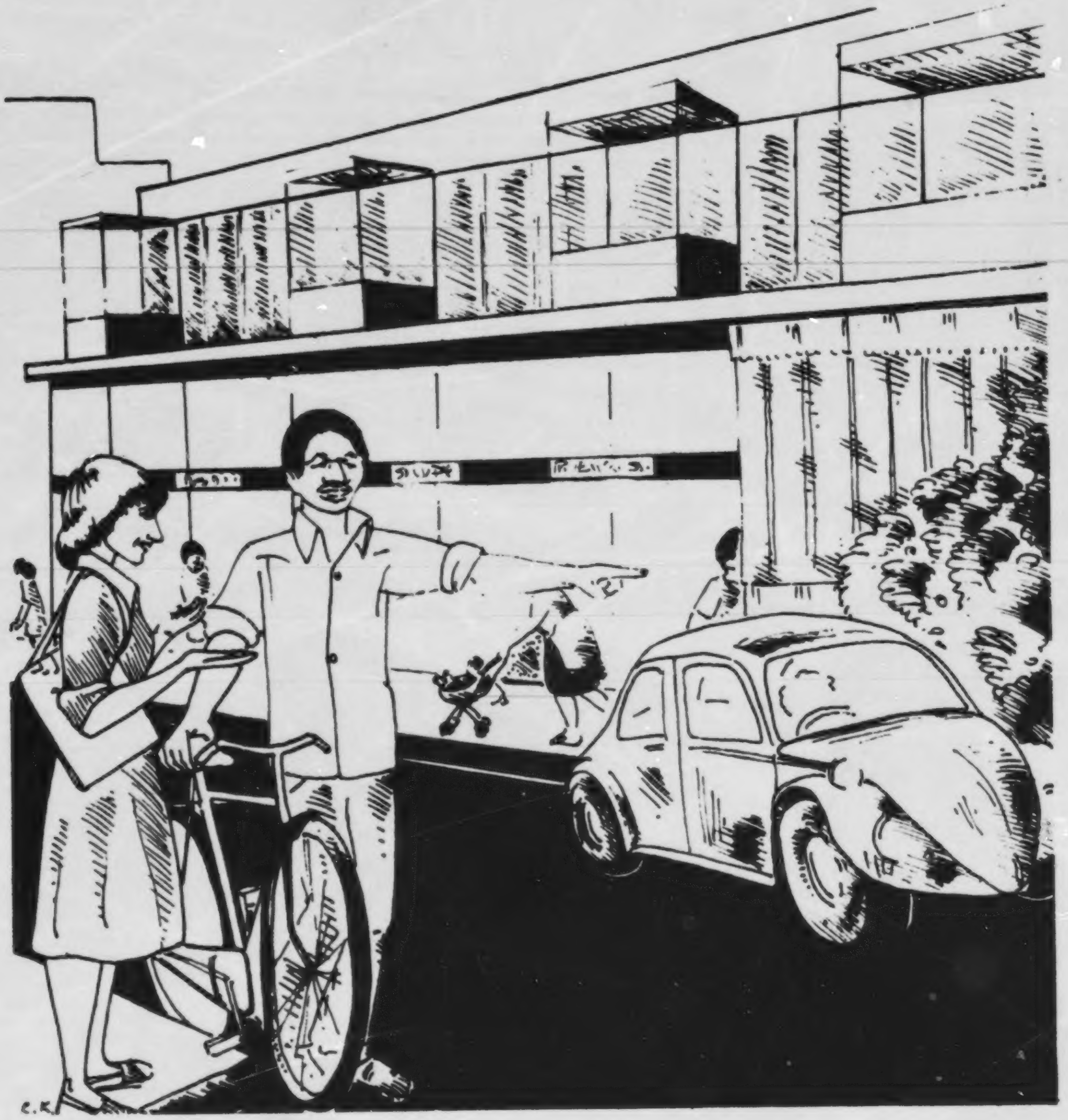
a. The instructor reads the narrative at normal speed, but pauses after each sentence briefly.
b. The narrative is read 3 times with a short break for questions and clarifications after the first two readings.
c. After the third reading, the instructor quizzes the students orally until it is possible to reconstruct a close approximation of the narrative.
d. Each student should be able to tell a version of the story, even if an abbreviated one.
e. Using the "Characters in Search of an Author" technique, ask students to come to the next class prepared to present a descriptive narrative of their own.
f. This should be written out in the space provided under 4.5.b.
g. The dialogue in 4.5.c can be used as a model for more extemporaneous dialogues in class following the above activities, or a model for interviewing Batswana invited to the class for this purpose.

UNIT FIVE: GETTING AROUND

5.1 Unit Objectives:

a. To understand and give directions.

b. To acquire the vocabulary and conversational skills needed to locate someone in a village.



5.2

a. A: Ministry of Agriculture ke kae?
B: Ralala toropo o tla bona kago ya Botsalano.
Tiola tsela e e tswang Lobatse.
Feta fa gare ga diofisi tsa molao.
Tsamaya mo tseleng ya dinao.
E ralala sekgwa.
Morago o tla bona tsela ya dilori.
O tla bona diofisi fa o leba kwa pele ka kwa ga tsela

b. Ralala toropo
motse
sekgwa
diofisi

Tiola tsela
seporo
tselana ya dinao
borogo

Feta fa gare ga diofisi
matlo
sekolo
dikgomo
tshimo

Tsamaya mo tseleng ya dinao
dilori

Leba kwa pele
morago
godimo
tlase

Ka kwa ga tsela
kwano

c. A: Ke tsamaya jang go ya kwa ______.
B: (Tsamaya jaana)
(Tsaya tsela e)
(Tlhamalala)
(Fapoga fa pele ka fa molemeng)
(" " " " " mojeng)

d. A: A ke diofisi tsa ______?
B: Nnyaa rra. Tse (le) ke tsa ______.
Tse (le) ke tsa ______.

5.2 Translation: a. A: Where is the Ministry of Agriculture?

B: Go through town and you will see Botsalano.
Cross the road from Lobatse.
Pass through the middle of the government offices.
Go along the footpath.
It goes through some brush.
Later, you will see a main road.
You will see the offices if you look straight ahead.
On the other side of (behind) the road

b. Go through the town
village
brush
offices

Cross the road
rail line
footpath
bridge

Pass through the middle of the offices
houses
school
cattle
fields

Go along the footpath
road (for cars)

Look in front
behind
up
down

On this side of the road
On the other side of the road

c. A: How do you go to ______?
Go like this (pointing).
Take this path (pointing).
Straight ahead
Up ahead turn to the left
"   "   "   " " right

d. A: Are they the offices of ______?

B: No, sir. They are the ______.
They (pointing) are the ______.

5.3 Activities: This is a difficult lesson that will require patience and imagination. Unfortunately, some things aren't useful if they are simplified, and learning how to understand directions is one of them.

a. The instructor should go through the directions in 5.3.a one sentence at a time making sure that the students have grasped the meaning and can repeat it successfully.

   - model the sentence clearly
   - indicate with gestures and reference to a map and drawings the meaning of each phrase
   - have the students repeat as a group and individually
   - use substitutions in key phrases indicated by underlining to further clarify and practice expression

b. Using a map, have one student follow the directions with his or her finger as the other one gives them.

c. Books may be opened for consultation, but it is more useful for the student to get cues from the class.

d. Practice variations on the above by having each student develop and present directions to a different location.

5.4 Cultural Involvement:

Ask people in the village or town how to get someplace. It is better to begin by asking for directions to someplace you know, from people you know. As with other things, your ability to get around in Setswana will improve as you practice. Make it a habit to stop and ask people for directions even if you are pretty sure where you are going. Then, when you really are lost or trying to find something you will be better equipped to handle a situation. Start off by planning your excursions specifically, writing them up on the "Worksheet." There is considerable satisfaction in setting out to do something and accomplishing what you have planned. This is very important for keeping your motivation to learn the language high.

5.5

a. A: O tswa kae?
B: Ke tswa Thamaga.
A: O ya kae?
B: Ke etela Moagi.
A: O nna kae?
B: O nna go bapa le K.R.D.A.,
mme ga ke itse ntlo.
A: A nka tsamaya le wena?
B: Go siame. A reye.

b. A: A o itse Moagi?
B: Ga ke mo itse.
Botsa fale.
A: Ke itumetse, rra/mma.

c. A: Ke kopa thuso.
B: Nka go thusa ka eng?
A: Moagi o nna kae?
B: Moagi mang?
A: Moagi Pule.
B: Moagi o nna fale.
A: Ke itumetse mma.

d. A: A Moagi o nna fa?
B: Ee, rra. O nna fa.
Nnyaa, rra. Ga a nne fa.

e. Ntlo ya ga Moagi e kae?
Dineo

A levolunteri le nna fano?

5.5 Translation:

a.
A: Where are you coming from?
B: I am coming from Thamaga.
A: Where are you going?
B: I am visiting Moagi.
A: Where does he live?
B: He lives close to K.R.D.A.
but I don't know the rondavel.
A: Can I go with you?
B: Sure. Let's go.

b.
A: Do you know Moagi?
B: I don't know him.
Ask there.
A: Thank you sir/madame.

c.
A: I beg (your) help.
B: What can I help you (with)?
A: Where does Moagi live?
B: Moagi who?
A: Moagi Pule.
B: Moagi lives over there.
A: Thank you ma'am.

d.
A: Does Moagi live here?
B: Yes sir. He lives here.
(No sir. He doesn't live here.)

e.
The house of Moagi, where is it?
Dineo
etc.

Does the volunteer stay here?

5.6 Activities: The exercises that appear in 5.8 represent a series of dialogues that might occur if you were looking for someone in a village.

a. They should be practiced in class to establish pronunciation and meaning.
b. Role playing this, or a similar sequence, would help to develop confidence and competence.
c. An actual sojourn into the village should be arranged with each student assigned the task of locating a particular person or place.

5.7 Cultural Note:

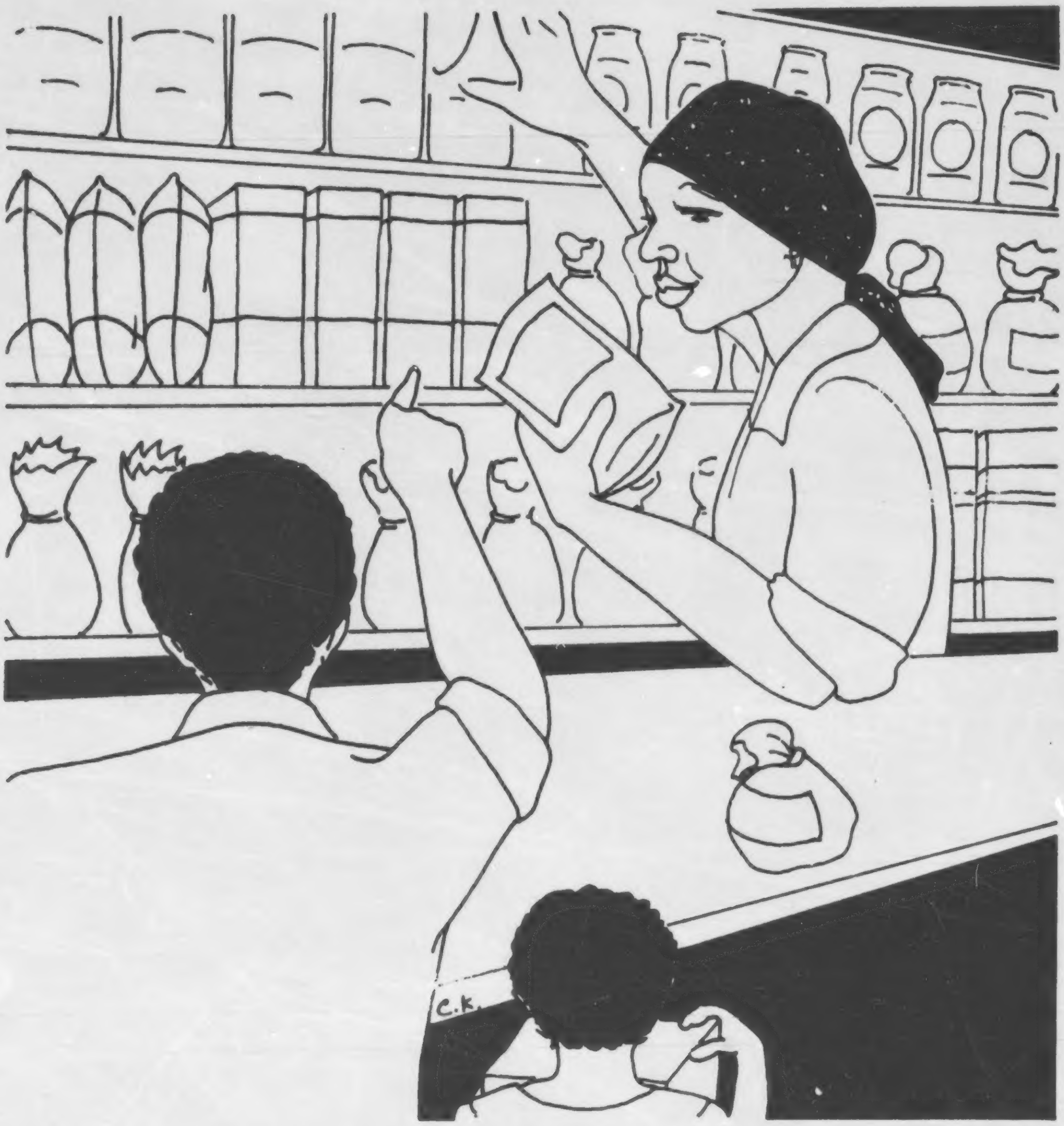
Always remember that a conversation such as those suggested above, or any other, is always preceded by greetings with suitable pauses to show respect. The Batswana seldom hurry about their business and don't enjoy being rushed by others. Also, follow your questions and requests with RRA or MMA. This is a sign of respect that replaces the "please" and "thank you" that we are used to.

UNIT SIX: BUYING FOOD AT THE STORE

6.1 Unit Objectives:

a. To use Setswana in making food purchases in a village store.

b. To expand upon one's understanding of and competence in buying things at a village store.



6.2

KWA LEBENKELENG

a.
A: A nka go thusa, rra?
B: Ee mma, ke kopa tee, borotho, mae, sukiri, nama le ditapole.

b.
A: Nama efe?
B: Sebete, mma.
A: Sa Bokae?
B: Sa 60t.

A: Tee efe?
B: Five Roses.
A: E tona kana e nnye?
B: E nnye, mma.

A: A le kae?
B: Ke batla mae ale 6.
Ke bokae?
A: 6 ke 60t.

c.
A: Le eng gape?
B: Mpha sukiri, borotho bo bosweu le molora ole. A o na le Ditapole, mma?
A: Nnyaa, rra.

d.
A: Gotlhe ke bokae?
B: Ke 5,95t.
A: Tlhapi ele ke bokae?
B: Ke 78t.
A: E turu thata, mma.

e.
Ke kopa/batla (tee).
(Molora) ke bokae?
(o) tura jang.
Mpha (sukiri) mma.
A o na le (ditapole).
A gona le (merogo)?

6.2 Translation: AT THE STORE

a. A: Can I help you, sir?
B: Yes, ma'am. I would like tea, bread, eggs, sugar, meat and potatoes.

b. A: Which meat?
B: Liver, ma'am.
A: How much?
B: 60t of it.

A: Which tea?
B: Five Roses.
A: The big or the small one?
B: The small one, ma'am.

A: How many eggs?
B: I want six.
How much are they?
A: 6 are 60t.

c. A: What else?
B: Give me sugar, white bread and that soap (pointing). Do you have potatoes, ma'am?
A: No, sir.

d. B: How much all together?
A: It is 5,95t.
B: That fish, how much is it?
A: It is 78t.
B: That is very expensive, ma'am.

e. I want (tea).
How much is the (soap)?
It (the soap) is expensive.
Give me the sugar, ma'am.
Do you have (potatoes)?
Are there (vegetables)?

Notes:

a. The expressions for "how much" or "how many" do not correspond with English. They often refer to "How much money do you want to spend on this item?" rather than a unit of measurement.

b. Make sure to practice the tone difference between:

ò na le ditapole? Do you have potatoes?

ó na le ditapole? Does he have potatoes?

6.3 Activities: The dialogue for this lesson represents an exchange, or series of exchanges, that might take place if you were to buy food at a local village store. The dialogue is divided into four parts (6.1.a-d).

a. Drill each of the four parts of the dialogue separately, making sure that each can be repeated and is understood before going on to the next.
b. Part 6.1.b is a series of mini-dialogues that should be practiced first by the whole class and then split up into pairs to work with them further.
c. Once the class has worked through the whole dialogue, open the books and go through the dialogue as with a playscript; books can be used for cues, but no reading from the book! (See Unit 2: Supplementary Lesson Instructions.)
d. Some key expressions are listed in 6.1.e.
e. Please note that one of the hardest things about handling this activity in Setswana is the need for the correct "concords." The correct form of "which" or "that" in Setswana depends upon the item (noun) that you are referring to. Watch for this carefully in this unit, and refer to the Grammar Handbook for an explanation and further exercises.

6.4 Cultural Involvement:

Try this lesson out in the village by making it a practice to buy one or two small items every day. Make sure that you plan what you are going to do and plan the proper expression complete with "concord" agreement. To make sure that you feel comfortable with what you are going to say, practice what you are going to say with a couple of Batswana friends.

An additional activity to practice this unit would be to go with the logistics staff when they buy supplies. Find out what they are going after and make sure that you have the vocabulary and constructions in mind beforehand. Your chances of learning something are greatly improved if you have some idea of what you can expect to hear, and how you might reply.

6.5

a. Lebenkele La Ga Pule

Lebenkele la ga Pule le bidiwa "Tlang Lotlhe." Ke lengwe la mabenkele a mannye mo motseng. Gona le morekisi a le nosi fela. O rekisa dijo tse di boduleng le molora, tee, kofi, merogo, jalo-jalo. Gona le ditlhare tse batho ba ikhutsang ka fa tlase ga tsona. Gape gona le maribelo a batho ba nnang mo go ona fa pula ena. Lebenkele le na le dingwaga tse pedi. Le thusa batho ba le bantsi mo motseng ono. Re boka Rre Pule gangwe le gape.

b. A: Mpha(mashi.)
B: (Mashi afe?)
A: (Mashi ale.)

(mashi	ale	afe?)
(nama	ele	efe?)
(kofi	"	" ?)
(tee	"	" ?)
(buka	"	" ?)
(pene	"	" ?)
(jeme	"	" ?)
(molora	ole	ofe?)
(borotho	bole	bofe?)
(bopi	"	"?)
(dinawa	tsele	dife?)
(ditapole	"	"?)
(ditamati	"	"?)
(dilekere	"	"?)

c. A: A reye kwa lebenkeleng.
B: O ya go dira eng rra?
A: Ke ya go reka diaparo tsa keresemose.
B: Kae?
A: Kwa lebenkeleng la ga Pule.
B: Pule ga a rekise diaparo.
A: Go simolola leng?
B: Beke e e fetileng

d.

ditapole	kgetsi	P2,50
ditamati	bokose	3,25
dinamuni	kgetsi	1,75
nama	khilo	1,30
mashi	paente	28
kofi	thini	96
tee	(nnye)	54
botoro		1,80

6.5 Translation: a. Pule's Store

Pule's store is called "Tlang Lotlhe." The name (which) means, "Come Together." It is one of the small shops in the village. There's only one clerk. He sells cooked food, soaps, tea, coffee, vegetables, etc. There are trees which people rest under. There is also a porch which people sit under when it rains. The shop is two years old. It is helping a lot of people in this village. We praise Mr. Pule once more.

b. A: Give me (milk.)
B: Which milk?
A: That milk (pointing).

(that milk which?)
(" meat " ?)
(" coffee " ?)
(" tea " ?)
(" book " ?)
(" pen " ?)
(" jam " ?)
(" soap " ?)
(" bread " ?)
(" flour " ?)
(" beans " ?)
(" potatoes " ?)
(" tomatoes " ?)
(" sweets " ?)

c. A: Let's go to the store.
B: What're you going to do?
A: I'm going to buy clothes for Christmas.
B: Where?
A: In Pule's store.
B: Pule doesn't sell clothes.
A: Since (beginning) when?
B: Last week. (the week which has passed)

d.

potatoes	sack	P2,50
tomatoes	box	3,25
oranges	sack	1,75
meat	kilo	1,30
milk	pint	28
coffee	tin	96
tea		54
butter		1,80

6.6 **Activities:**

a. The oral text 6.5.a should be practiced as an aural comprehension exercise.
  - The instructor reads the text 3 times, stopping after each reading to ask and answer questions.
  - Books are then opened and the text is read again, followed by questions.
  - The activity is completed by having each student tell whatever he or she can about the text.

b. Utilizing the chart to the right, substitute the given items into the model dialogue 6.5.b.
  - Instructor models example; class repeats.
  - Instructor splits class; one half asks the question while the other responds, and vice-versa.
  - Instructor puts chart on the board, and pairs of students respond with the dialogue substituting words as indicated by the instructor on the chart.

c. The dialogue 6.5.c includes a number of useful expressions to learn, and suggests something about the nature of what things are sold in village stores - i.e., most village stores sell a variety of "general merchandise," stocks of which vary considerably.

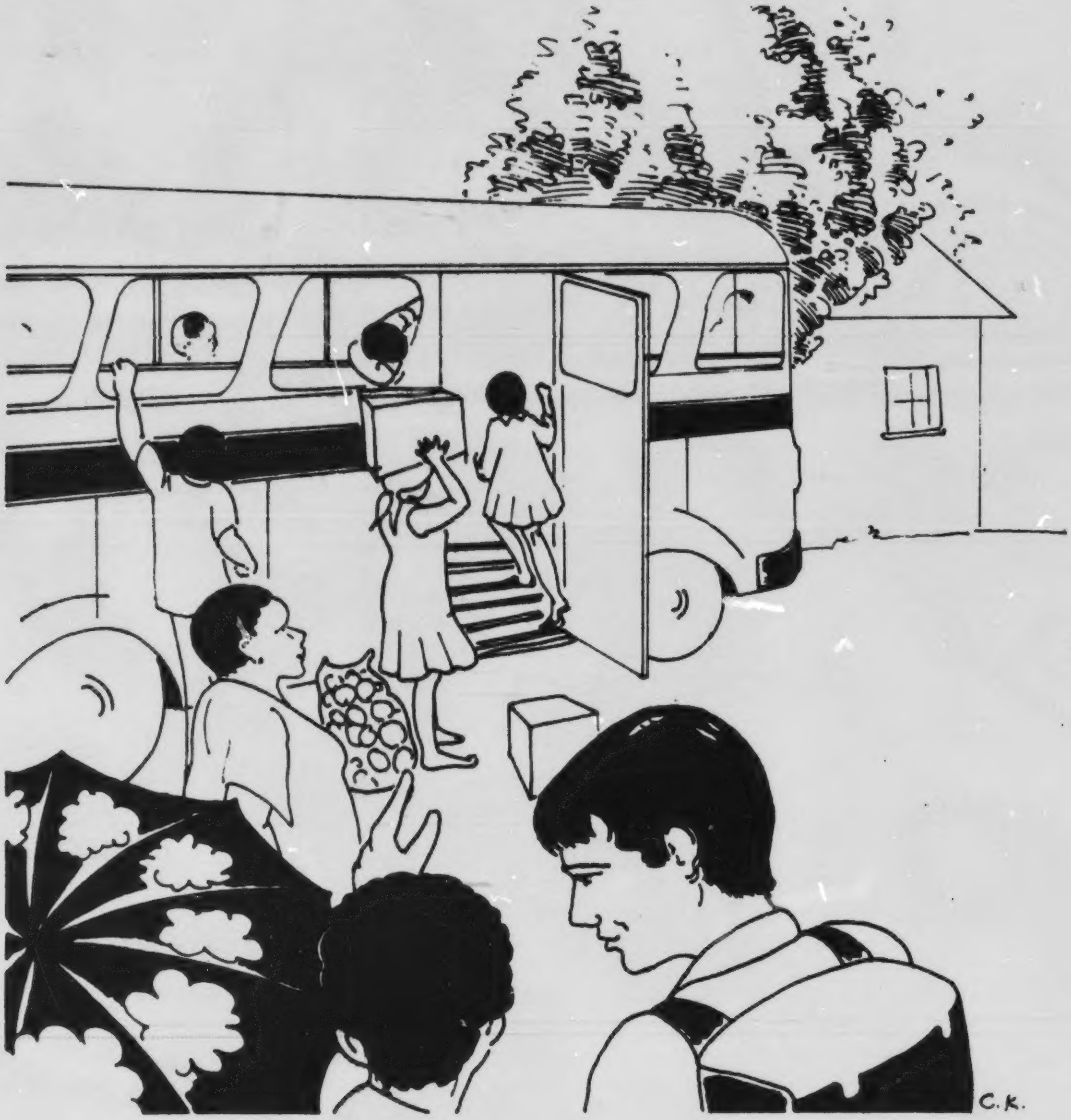
d. The list of items, units of sale and prices in 6.5.d could be used to expand and vary the type of dialogue found in the basic lesson. It is suggested that students conduct a research survey of what can be bought in local stores, and approximately what the prices are.

UNIT SEVEN: GOING PLACES

7.1 Unit Objectives:

a. To learn the vocabulary and expressions necessary to travel by bus.

b. To develop aural comprehension skills, and to learn something about the bus station in Gaborone.



7.2 a. A: O ya kae bosigo jaana monna?
B: Ke ya Molepolole.
Dibase tsa Molepolole di ema kae?
A: Fa pele ga setlhare sele.
B: Ga ke di bone.
A base e ile?
A: Nnyaa rra. Ga e ise e goroge.
B: Ehe rra. E tloga leng?
A: Ka bo 6 maitsibowa.

b. A: Ke duela kae?
B: O tla duela mo baseng.
A: E tsaya nako e kae?
B: E tsaya ouna tse 3.
A: Ke nako mang jaanong?
B: Ke 4:30.
A: Ee rra. Ke tla ya go ikhutsa fa bareng fa ke letile base.

c. A: (Molepolole) go bokgakala bokae?
Sepatela se " " ?
Sekolo se " " ?
Lebenkele le " " ?
B: (Molepolole) go bokgakala ba (56K.) go tswa Gaborone.
se " " (5K.) go tswa fa.
se " " (6K.) go tswa fa lapeng.
le " " (2K.) go tswa Mafenya Tlala.

d. A: Base e e ya kae?
B: E ya kwa ___________.

e. A: A base ya (Molepolole) e ile?
B: Ee rra. E ile.
Nnyaa rra. E teng.

f. A: A base ya (Serowe) e gorogile?
B: Ee rra/Nnyaa rra.

g. A: Base ya (Mochudi) e tsamaya ga kae ka letsatsi?
B: E tsamaya ga raro ka letsatsi.
ga bedi ka letsatsi.
letsatsi le letsatsi.
nako le nako.

h. A: A ke base ya Kanye?
B: Ee mma/Nnyaa mma.

7.2 Translation:

a. A: Where are you going so late, man?
B: I am going to Molepolole.
Where does the bus to Molepolole stop?
A: In front of that tree.
B: I don't see it.
Has it left?
A: No, sir. It hasn't arrived.
B: I understand, sir. When does it depart?
A: At about 6 in the afternoon.

b. A: Where do you pay? (for the bus)
B: You will pay on the bus.
A: How long does it take to go to Molepolole?
B: It takes 3 hours.
A: What time is it now?
B: It is 4:30.
A: Yes, sir. I will go to rest in the bar
(while) I wait for the bus.

c. A: How far is it to Molepolole?
the hospital?
the school?
the store?
B: Molepolole is 56 kilometers from Gaborone.
The hospital is 5 kilometers from here.
The school is 6 kilometers from my house.
The store is 2 kilometers from "Mafenya Tlala."

d. A: Where is this bus going?
B: It is going to _______.

e. A: Has the bus to Molepolole left?
B: Yes, sir. It has left.
No, sir. It is there.

f. A: Has the bus from Serowe arrived?
B: Yes, sir./No, sir.

g. A: How many times a day does a bus go to Mochudi?
B: It goes three times a day.
twice a day.
every day.
all the time.

h. A: Is it the bus to Kanye?
B: Yes, ma'am./No, ma'am.

7.3 Activities:

a. Dialogues 7.1.a&b should be learned as an oral exercise by the class and then role-played.

b. The expressions in 7.1.c-h are additional constructions that will be useful in getting around. They should be presented and practiced as mini-dialogues.

7.4 Cultural Involvement:

Get out and try it! If you are in a village, find an opportunity to take a side trip and enjoy the adventure. You will meet people on the bus who do not speak English; this will give you a good opportunity to try out what you have learned. If you are in Gaborone, spend a little time observing at the bus station, and then ask people about buses -- when they leave, when they arrive, etc. Then take a ride. Remember, how much you learn will depend directly upon your willingness to try to use the language. You can probably get a bus somewhere without using more than about five words. Try to go beyond this. The trick is preparation:

- know what you want to say.
- know what the possible responses might be.
- be ready to try again and ask for clarifications.

It is popular to say that you don't need Setswana to get around in Botswana. This is often a rationalization for those who have developed a capability for avoiding the culture and the language.

7.5 a. Boemelo Base Mo Gaborone

Gona le dibase di le dintsi tse di yang Molepolole, Mochudi, Lobatse, Kopong, jalo-jalo. Gona le ditlhare tse dintsi. Gona le banna ba ba kerang moriri. Basadi ba rekisa mmidi le morogo. Basimane ba rekisa dinamuni le dilekere. Gona le lebenkele le bara go bapa le boemelo ba base. Go feta dikaraki tsa ditonki tse di yang masimo. Banna ba ntse fa tlase ga setlhare ba tshameka morabaraba.

b. Dikgakololo Fa O Kopa "Lift"

O tshwanetse go ikokobetsa.
Ema fa thoko ga tsela.
Emisa lebogo -- leba jaaka bangwe ba dira.
Fa koloi e ema dumedisa mokgoetsi.
Botsa gore o ya kae.
Fa a ya kwa o yang teng,
Ere "Ke kopa 'lift'."

c. A: O ya kae?
B: Ke ya Kopong.
A: Go siame, Palama.
B: Ke itumetse, rra.
Leina lame ke (Peter).
Gaetsho ke kwa America.
A: Ee rra, Nna ke Moremi.
Gaetsho ke kwa Bobonong.
B: Tiro ya gago ke eng?
A: Ke bereka mo lephateng la temo le leruo.

7.5 Translation: a. The Bus Station in Gaborone

There are many buses going to Molepolole, Mochudi, Lobatse, Kopong, etc. There are many trees. There are men who are cutting hair. Women are selling maize and morogo. Boys are selling oranges and sweets. There is a store and a bar close to the bus station. Passing by are donkey carts going to the lands. Men are sitting under the trees playing "morabaraba."

b. Advice If You Are Hitching A Ride

You must be very polite.
Stand to the side of the road.
Raise your hand -- watch what others do.
If a car stops, greet the driver.
Ask where he is going.
If he is going where you are going,
say "I would like a lift."

c. A: Where are you going?
B: I am going to Kopong.
A: O.K. Get in.
B: Thank you, sir.
My name is (Peter).
My home is in America.
A: Yes. I am Moremi.
My home is in Bobonong.
B: What is your work?
A: I work in the Department of Agriculture.
(Cultivation and Livestock)

7.6 Activities:

a. The oral text in 7.5.a should be covered as an aural comprehension exercise:
  - one sentence is read at a time the first time through
  - the meaning of each sentence is clarified as much as possible with pictures and gestures
  - the text is read 2 more times, with a pause after each reading for questions
  - books are opened; the text is read again
  - after further discussion and practice, students retell as much as possible with books closed

b. The "advice" in 7.5.b can be learned as a recitation, and then practiced by having one student tell another how to get a ride.

c. Dialogue 7.5.c should be practiced by the class, or in pairs, and then role-played.

7.7 Cultural Note:

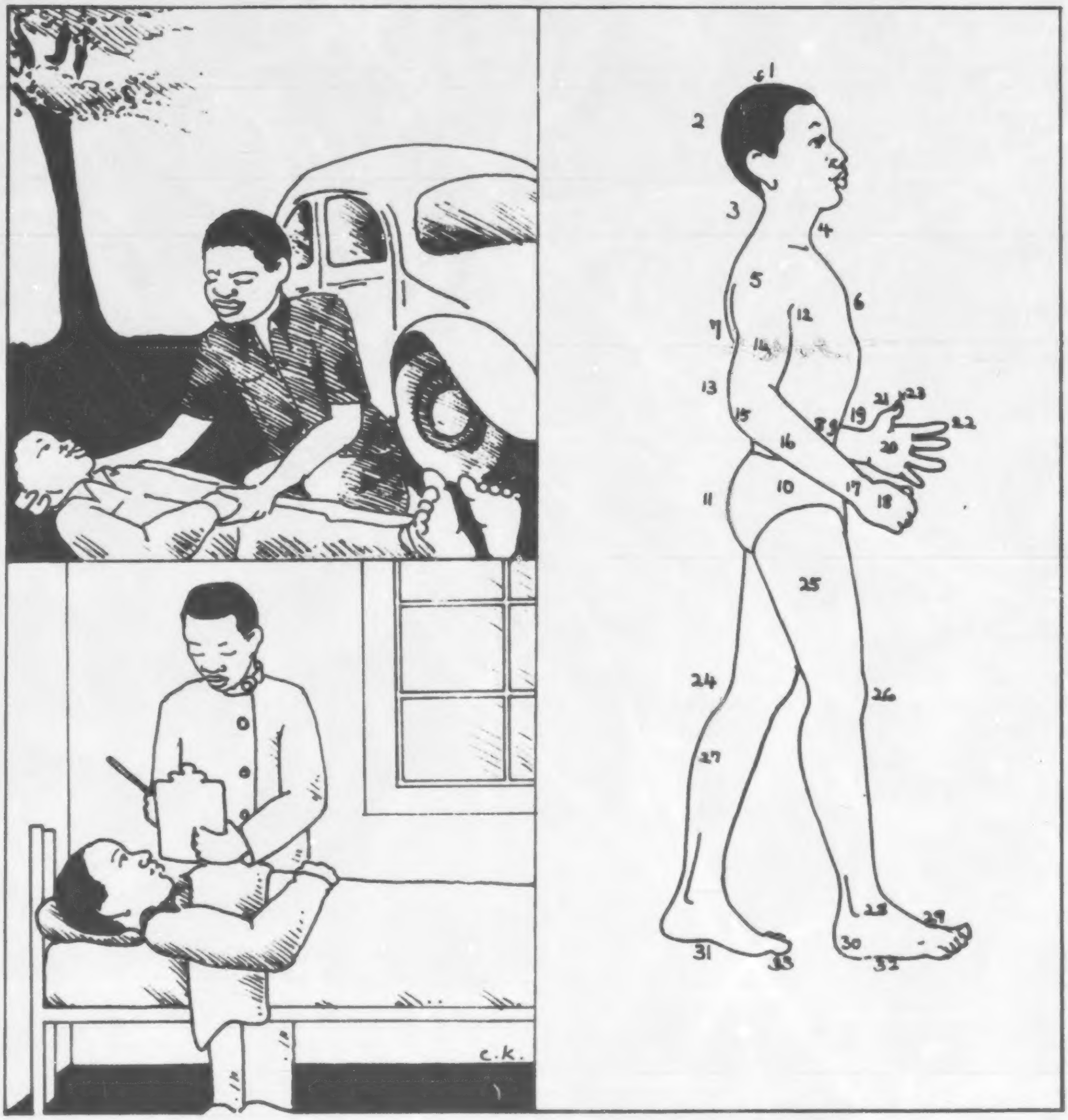
If you want to meet people, develop your competence in Setswana, and generally get into life in Botswana, try to use buses, trains and hitchhiking as much as possible. Avoid going about with other expatriates in private cars. This tends to isolate you from activities that put you into direct contact with the culture and the language.

UNIT EIGHT: GETTING SICK

8.1 Unit Objectives:

a. To develop the ability to deal with basic health and accident situations.

b. To develop further acquaintance with the language associated with sickness, accidents and parts of the body.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8.2

a. A: Ke berekiwa ke mala.
Ntlo ya boithomelo e kae?
B: E fa morago ga ntlo ele.
E fale.

b. A: Molato ke eng?
B: Ke tshwerwe ke tlhogo.
sehuba.
letshoroma.
lenyora.
tlala.

c. A: O tshwere ke eng?
B: Ke tshwerwe ke tsebe.
meno.
monwana.
mala.
legetla.

d. A: A gona le ngaka fa gaufi?
Sepatela se kae?
Clinic e " ?
Ngaka e " ?
Nnese e " ?

e. A: Go botlhoko kae mo mmeleng wa gago?
B: Mo mafatlheng.
" mokwatleng.
" maleng.
" letsogong.
" leotong.
" lenaong.

f. Re ise kwa ngakeng.
Nkisang kwa (ngakeng).
Mo ise kwa (sepateleng).
O idibetse.

g. A: O simiclotse leng go lwala?
B: Jaanong/Gompieno
Maabane
Maloba
Beke e e fetileng

h. Ke a lwala.
Ke lapile.
Ke fisitswe ke molelo.
Ke gobetse.
Go botoka.

8.2 Translation:

a. A: I have diarrhea.
Where is the bathroom?
B: It is behind that house.
It's over there.

b. A: What's the problem?
B: I have a headache.
cold.
fever.
thirst.
hunger.

c. A: What's the matter?
B: I have an earache.
toothache.
sore finger.
stomach ache.
sore shoulder.

d. A: Is there a doctor nearby?
Where is the hospital?
clinic?
doctor?
nurse?

e. A: Where are you feeling pain?
B: In the chest.
back.
stomach.
arm.
leg.
feet.

f. Take us to the doctor.
" me " " " .
" him " " " .

g. A: When did you start to feel sick?
B: Now/Today.
Yesterday.
A few days back.
A week ago.

h. I am sick.
I am tired.
I have been burned. (by fire)
I am injured. (physical)
I am better.

8.3 Activities: a. Do this lesson as a "group learning" activity:

- the group sits around a table or in a circle on the floor with the instructor on the outside;
- someone says a phrase he or she would like to say in Setswana;
- the instructor models the phrase in Setswana and has the student repeat;
- the phrase is then written on the board, or recorded on tape;
- a role play or dialogue should result from the phrases collected in this manner.

b. Alternatively, the expressions in the book can be practiced as oral exercises. Cover each part --a,b,c, etc.-- separately, developing a short 2-3 line exchange for practice between students.

8.4 Cultural Involvement:

Go to the nearest hospital or clinic and talk to people. You should be polite, and sensitive to physical and emotional feelings, but as it is everywhere, people who are sick or hurt are often lonely and very appreciative of some company. Waiting rooms and groups of people waiting outside a clinic are also good potential contacts.

The key is courtesy and discretion. Talk to a doctor or other person in charge and they will give you an indication of how you might be helpful as you practice your Setswana. Perhaps you could help out by taking names and asking people what is wrong with them. A doctor or nurse might suggest a patient in the wards who has no family nearby to visit and would like some company.

In any case, this is an excellent opportunity to offer a little human kindness, learn a lot about Botswana, and establish contacts for speaking Setswana.

8.5 a. Banna Ba Babedi Ba Gobetse Maabane

Maabane bosigo go diragetse kotsi e e maswe fa pele ga Mafenya Tlala. Banna ba babedi ba thutswe ke lori. Mongwe o robegile leeto fa mongwe a idibetse. Botlhe ba dintho tse di maswe. Ba isetswe kwa Livingstone Hospital.

b. A: Molato ke eng?
B: Ke berekiwa ke mala.
A: Robala o tla nna botoka.
B: Nnyaa rra. Ke a lwala.
Ke batla go ya sepatela.
A: A reye kwa sepatela.
B: Ee rra. Ke batla go bona ngaka.

(kgantele kwa sepatela)

A: O tshwerwe ke eng?
B: Ke tshwerwe ke mala le letshoroma.
A: O simolotse leng go lwala?
B: Maloba, rra.
A: Ke a bona.
Tsamaya o ye go robala.
O seke wa ja le go nwa thata.
O ka nna wa nwa tee le borotho.
Fa o sa nne botoka boela kwano morágo ga malatsi a le mabedi.

c. A: Tshwara tlhogo
ditsebe
nko
molomo
seledu
molala
magetla
matsogo
sehuba/mabele
mpa
jalo-jalo

8.5 Translation: a. Two Men Hit Yesterday

Last night there was a bad accident in front of the Mafenya Tlala (hotel). Two men were hit by a truck. One broke his leg, and the other was (knocked) unconscious. Both had serious wounds. They were taken to the Livingstone Hospital.

b. A: What is the problem?
B: I have diarrhea.
A: Go to sleep and you will feel better.
B: No, sir. I am sick.
I want to go to the hospital.
A: Let's go to the hospital.
B: Yes, sir. I want to see the doctor.

(later at the hospital)

A: What's the matter?
B: I have a stomach ache and a fever.
A: When did you start to get sick?
B: A few days ago, sir.
A: I see.
Go get some sleep.
Don't eat or drink very much.
You can drink tea and toast.
If you don't feel better
come back in a couple of days.

c. A: Touch (your) head
ears
nose
mouth
chin
neck
shoulders
arms
chest/breast
stomach (area)
etc.

8.6 Activities:

a. The text in 8.5.a is an imaginary account of an accident. Since it involves a lot of new vocabulary and constructions, it would be best to go through it sentence by sentence first, making sure that meanings and structures are recognized. The analysis should include reference to the Grammar Handbook.

b. The dialogue in 8.5.b can be practiced as an oral exercise and role-played by members of the class.

c. 8.5.c should be acted out as follows:

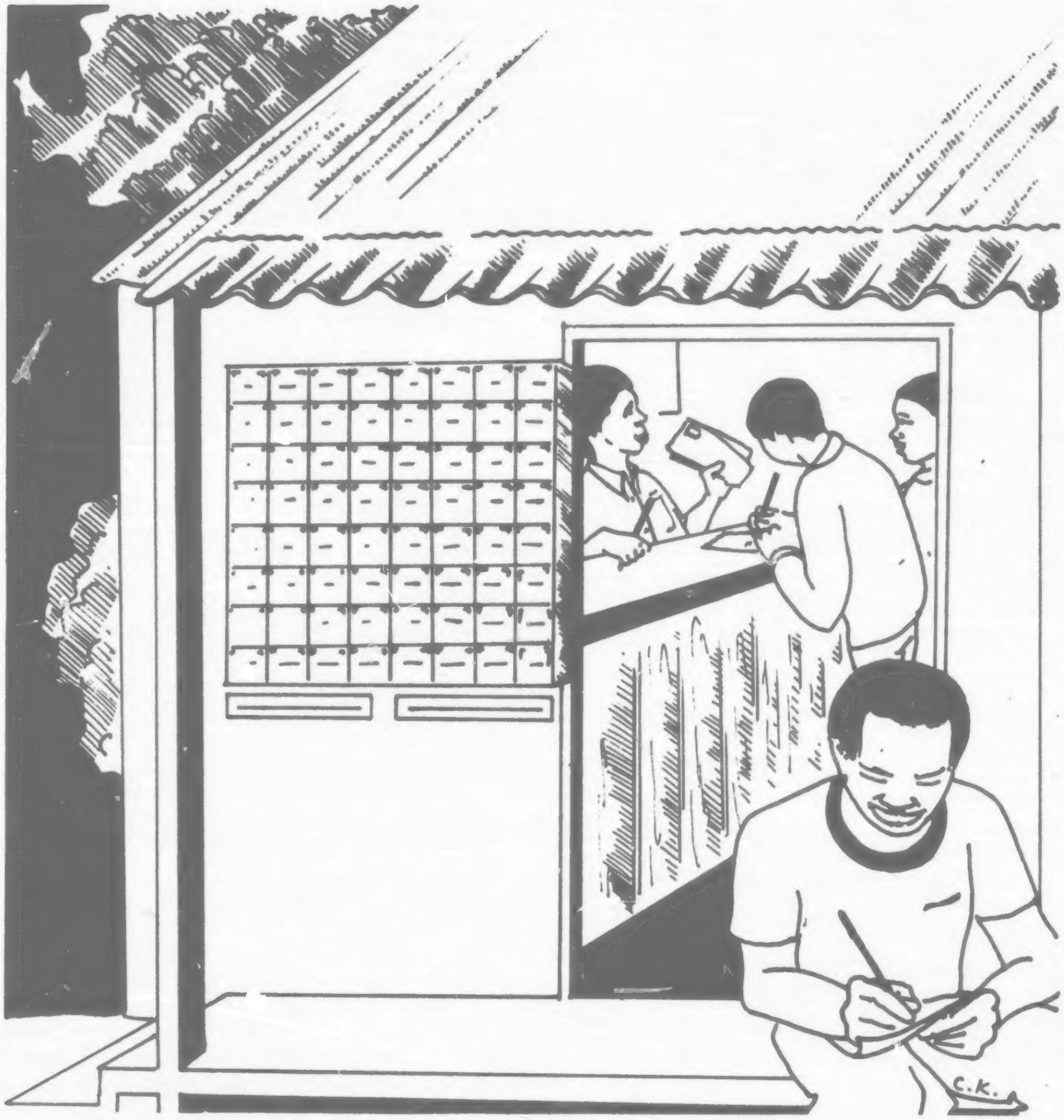
- the instructor touches part of body and gives word(s);
- the students repeat;
- after some practice with this between instructor and students, the instructor and students take turns giving the instructions "Touch your...";
- like "Simon Says," when you miss, you're out of the game.

UNIT NINE: AT THE POST OFFICE

9.1 Unit Objectives:

a. To learn "post office" language and get an idea of what a post office is like in a Tswana village.

b. To write a letter in Setswana.



9.2 a. Kwa Ofising Ya Poso

Gona le batho ba le bantsi fa teng. Bangwe ba reka ditempe. Bangwe ba posa dilwana le dikwalo. Mongwe le mongwe o solofetse go amogela dikwalo. O ka itaya mogala gape o ka letsa mogala mme gantsi batho ba tla go kopana le ditsala tsa bone teng. Rre Modise ke yole o tlhola dikwalo ka gore o solofetse lokwalo lo lo tswang kwa ngwaneng wa gagwe kwa meepong ya Afrika Borwa. Basimane bale babedi ba a bua ba eme mo maribeleng. Gape bangwe ba a feta ba ya kwa magaeng a bone.

b. A: (O) (ka) dira eng kwa ofising ya poso?
(Ke) (ka) reka ditempe.
(O) (ka) letsa mogala.
(O) (ka) posa dilwana le dikwalo.
(Re) (ka) itaya mogala.
(Ba) (ka) kopana le ditsala tsa bone.
(Rre Modise) a (ka) tlhola dikwalo.

(Tla) (ya go)

c. A: Ke batla go romela lokwalo kwa U.S.A.
ke bokae?
B: O tla tlhoka ditempe tse tharo tsa 15t.
ke tse, mma.
A: Ke itumetse, rra.
A lo na le di-envelope?
B: Nnyaa mma, mme re na le di-aerogram.
A: Ke a bona. Ke kopa tse pedi, rra.

9.2 Translation: a. At the Post Office

There are many people around. Some are buying stamps. Others are mailing packages or letters. Everyone is hoping to receive a letter. You can make a phone call and send a cable (there) but often people will (just) meet their friends there. Mr. Modise is there checking the mail because he is hoping to receive a letter from his son who is at the mines in South Africa. Two boys are talking on the veranda. People are passing by on their way home.

b. A: What (can) (you) do at the post office?
B: (I) (can) buy stamps.
(You) (can) send a cable.
(He/she) (can) send packages and letters.
(We) (can) receive letters.
(You-pl.) (can) make a phone call.
(They) (can) meet their friends.
(Mr. Modise) (can) check the mail.

(will) (is going to)

c. A: I want to send a letter to the U.S.A.
How much is it?
B: You will need three 15t stamps.
Here they are.
A: Thank you, sir.
Do you have envelopes?
B: No, ma'am. But we have aerograms.
A: I see. Give me two, sir.

9.3 Activities:

a. An advanced group can probably handle the description of the post office in 9.1.a as an aural comprehension exercise if it is handled as follows:

- cover one sentence at a time for pronunciation and comprehension
- write the sentences on the board as they are covered
- students open books and ask questions to clarify meaning and structure
- the class works together to reconstruct the narrative from memory

b. A class "struggling" with the language should start with the question and answer exercise in 9.2.b. Handle as an oral drill--model, repetition, clarification of meaning, practice--and expand to include the substitution of different subject concords, and "future markers."

c. The dialogue 9.1.c would follow the activity above with the slower group, with the narrative 9.2.a coming last.

d. Role-play the dialogue, or a variation. The practice makes the real thing much easier.

9.4 Cultural Involvement:

By this time you will already have found the post office, and made some attempt to use Setswana in this setting. Now, set yourself some specific objectives that include: a) handling your post office business in Setswana and b) taking the time to talk with the postal clerk or others around. You should have some task prepared (such as buying stamps, inquiring about receiving packages, sending a cable, etc.). This is your best protection against frustration, failure, and the resulting loss of motivation to learn.

This is another setting like the hospital that you can use to expand your contacts with Batswana. As in many parts of the States, people in the post office often stop to chat a bit. You can get into the act if you are prepared to stick your neck out and try when an opportunity comes along. Always remember to greet people before going on to any other matter, and be ready with some easy question to ask.

9.5 a. O tsile leng mo Botswana?
A o rata Botswana?
A go molelo thata?
Batho ba ntse jang?
Gona le eng se se kgatlhang?
O dira eng?
Tiro ya gago e ntse jang?
O ya go nna kae?
A dijo di siame?
A o tshela sentle?

b. Mme,

Ke gorogile sentle mo Amerika. Ke tsamaile matsatsi a mararo. Mono go tsididi thata mme go monate. Ke rekile diaparo tse di bothitho. Gona le mafelo a mantsi a a kgatlhang.

Go wa kapoko mono, lefatshe le lesweu gotlhe, gona le ditlhare tse di telele thata. Bakgoetsi ba kgoetsa ka fa molemeng. Ma-Amerika ke batho ba ba siameng fa o ba tlhaloganya. Meetlo ya bone e farologane thata le ya rona. Ke rata Amerika thata.

Ke simolotse tiro yame morago ga malatsinyana ke sena go goroga. Ke na le ditsala tse di siameng thata. Botlhe ba batla go bona Afrika.

Ga ke na a mantsi mma. Ke tla ema fa.

Wa gago,

9.5 Translation: a. When did you arrive in Botswana?
Do you like Botswana?
Is it very hot?
How are the people?
What is there that is interesting?
What are you doing?
How is your job?
Where are you going to be staying?
Is the food O.K.?
Are you well?

b. Mother,

I've arrived well in America. I travelled for three days. It is very cold here but it is nice. I've bought warm clothes. There are many places of interest.

The snow falls down, the ground is white everywhere, and there are very tall trees. Americans are good people if you understand them.

Their culture is far different from ours. I like America a lot.

I started my job a few days after I arrived. I've got good friends. Both of them want to see Africa.

I don't have much to say. I'll stop here.

Yours,

____

9.6 Activities:

a. Answer the questions in 9.5.a to compose a letter in Setswana. Do a sample with the class first.

b. Expand and revise your draft with the help of the instructor and the text.

c. Develop aural comprehension with the letter in 9.5.b.
   - cover each sentence for comprehension
   - write on board; go on to next sentence
   - students ask and answer questions about the contents of the letter

9.7 Cultural Note:

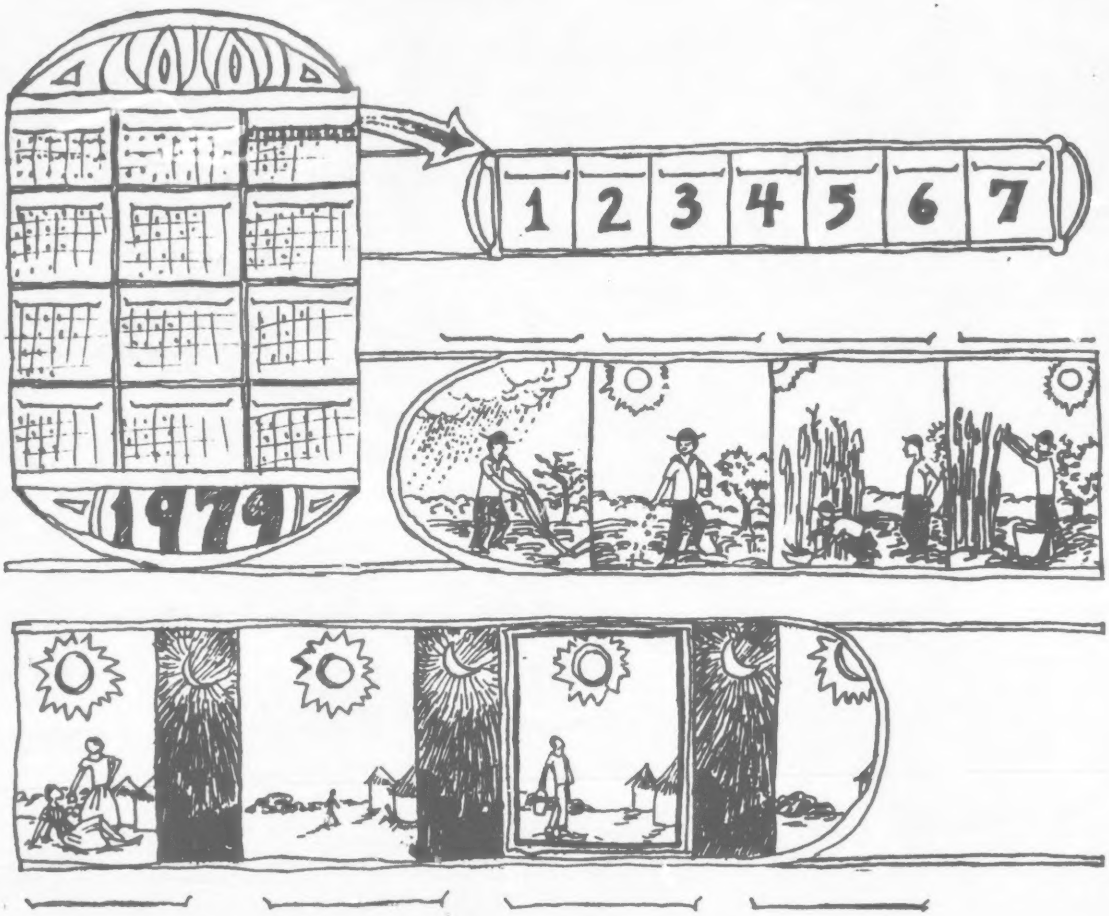
The letter that appears in this lesson was written by a Motswana after a couple of weeks in the northeastern U.S. At this point, it might be interesting to have a class discussion focusing on a comparison of initial impressions of an American in Botswana; a Motswana in the U.S.

UNIT TEN: TALKING ABOUT TIME

10.1 Unit Objectives:

a. To learn time expressions.

b. To develop linguistic competence in, and cultural understanding of:
- the daily routine
- the yearly cycle of activities and seasons



10.2

a. A: Gompieno ke la bokae?
B: Ke Mantaga/Mosupologo
Ke Labobedi
Le Laboraro
Ke Labone
Ke Labotlhano
Ke Sateretaga/Matlhatso
Ke Sontaga

b. Ka moso ke (la bokae) (dikae)?
Maabane ene ele (la bokae) (dikae)?

c. A: O ya tirong (ka la bokae) (leng)?
kerekeng
sekolong
lebenkeleng
toropong
masimong
morakeng
B: Ka (labobedi).

d. A: O ya masimong kgwedi efe?
sekolong
morakeng
B: Ka Firikgong
Tlhakole
Mopitlwe
Moranang
Motsheganong
Seetebosigo
Phukwi
Phatwe
Lwetsi
Phalane
Ngwanatsele
Morule/Sedimonthule

e. A: O simolola go bereka leng?
go ruta
go lema
B: Ka (morule)

f. O theogela leng?
O tshaisitse leng?
Beke e / Beke e e fetileng / Beke e e tlang
Ke letsatsi lefe?
Letsatsi la tsalo ya gago ke leng?
O tsile leng?
Ke tla go bona leng?

10.2 Translation: a.
A: What is the day today?
B: It's Monday.
Tuesday.
Wednesday.
Thursday.
Friday.
Saturday.
Sunday.

b.
Tomorrow is what (day of the week) (date)?
Yesterday was what (day of the week) (date)?

c.
A: You are going to work (on what day) (when)?
church
school
the store
town
the lands
the cattlepost
B: On (Tuesday).

d.
A: You are going to the lands which month?
school
cattlepost
B: In January
February
March
April
May
June
July
August
September
October
November
December

e.
A: You begin to work when?
to teach
to plow
B: In (December).

f.
When do you get to work?
Is it time? (Is the time up?)
This week / last week / next week
What day is it?
What is your birthday?
When did you come?
When will I see you?

10.3 Activities:

a. The days of the week should be memorized.

b. All expressions should be practiced as short dialogues.

c. Note the variations on the questions in 10.1.b&c, and be particularly careful to note the changes required in the response (differences between "ka" and "ke," etc.).

d. Students and instructor should add to this list of words and expressions by exploring how to refer to time in different contexts.

e. Further practice could be made by developing a variety of chronological sequences.
  - "Today, I am working. Tomorrow, I will go to the store, Saturday I will go to the function, and Sunday, I will go to church."
  - "In November the rains will come. In November we will go to the lands and plow the fields. In December------, etc."

f. The expressions in 10.1.d-f should provide a variety of possibilities for the above exercises. Students should start by describing their own activities, and then extend this to other persons.

10.4 Cultural Involvement:

Most of the questions in these lessons are good conversation starters. Try them out on your "route of language helpers" and try to answer some of the following questions:
- What is a typical weekly schedule for a Motswana woman? man? school-child?
- What is the yearly cycle in the village? In town?
- (From Supplementary Lesson) What is the daily routine for a woman? a man?

Be aware that many Batswana use English numbers for everything beyond 10. Thus, dates will be given in English. The use of English names for the months is also widespread.

10.5

a. O dira eng maphakela?

O tsoga leng?
Fa o tsoga o dira eng?
O ja dijo tsa maphakela leng?
O dira eng gape?

O dira eng motshegare?

O ja dijo tsa motshegare leng?
Fa o fetsa go ja o dira eng?
O dira eng gape?
O fetsa go bereka leng?

O dira eng maitsiboa?

O ja dijo tsa maitsiboa leng?
Fa o fetsa go ja o dira eng?
O robala leng?

b. A: Batswana ba dira eng selemo?
letlhabula?
dikgakologo?
mariga?
B: Selemo Batswana ba a lema.
Letlhabula tlhagola.
Mariga roba.

c. Mo Botswana pula e na leng?
Segagane se wa leng?
Mo Botswana dipholo di ya morakeng leng?
Di boa leng?
Ditlhare di thunya leng mo Botswana?
(Selemo) letsatsi le phirima/tlhaba leng?

d. O dirile eng (beke e e) fetileng?
O tla dira eng (selemo se se) tlang?
Re tla tsamaya leng?

10.5 Translation: a. What do you do in the morning?

When do you get up?
What do you do after you get up?
When do you eat breakfast?
What do you do then?

What do you do in the afternoon?

When do you eat lunch?
What do you do when you have finished eating?
What do you do next?
When do you finish working?

What do you do at night?

When do you eat supper?
What do you do after you have finished eating?
When do you sleep?

b. A: What do Batswana do in the summer?
autumn?
spring?
winter?
B: In summer the Batswana plow.
autumn weed.
winter harvest.

c. When does it rain in Botswana?
When is there frost?
In Botswana when do the cows go to the cattlepost?
When do they return?
When do the trees bloom in Botswana?
In the (summer) the sun sets/rises when?

d. What did you do (last week)?
What will you do (next summer)?
When shall we go?

10.6 Activities:

a. The questions in 10.5.a are intended to help you learn about the daily routine in Botswana. It is suggested that the class begin the exercises by interviewing someone invited to the class for this purpose. The answers may be difficult to understand and so the instructor and interviewee will have to be patient. Don't get bogged down in every nuance of meaning and grammar.

b. After some practice in class, the students should go out on their own to explore these questions. The assignment would be to develop a short narrative on "A day in the life of _____ _____" to present to the class. After each student has made a presentation, it would be useful to discuss what a typical daily routine is for a man, woman and child.

c. Cover 10.5.b in the same fashion. The important thing in both exercises is not to try to handle more detail than you are prepared for.

d. The additional questions in 10.5.c will expand upon the information that can be gathered about the year's happenings.

e. Use the questions in 10.5.d to expand classroom practice. Instructor should provide additional time references as appropriate.

10.7 Cultural Note:

Often the Batswana will respond to a question about what time something will happen during the day by indicating the position of the sun overhead with their arm. Have someone show you how this works and practice it. It is a useful adjunct to speech, and a valuable technique when you're at a loss for words.

UNIT ELEVEN: SMALL TALK

11.1 Unit Objectives:

a. To develop competence in the phrases and expressions of "small talk" in Setswana.

b. To develop conversation skills.

11.2 a. Letsatsi, serame, pula, le phefo

Re bona letsatsi fela.
Letsatsi le a fisa.
Letsatsi le a lela.
Go molelo (thata).
Go tsididi (tota).
Re utlwa serame.
Re bona serame.
Re bona pula.
Re bona komelelo.
Go dithole.
Go phefo.
Go lefifi.
Go lesedi.

b. Puisanyo

Ga se sepe.
Ga gona molato.
Ke a bona.
Ke a itumela.
Ke gone.
Go monate.
Go maswe.
Intshwarele, ntate/nkuku.
Thaka.
Ao!! Batho!
Ntshupentsha go (bina).
Nthusa go (apaya).
Ga ke re...
Go ntse jang?
A o itse go (aga).
O raya eng?
O raya mang?
Lefoko le le raya eng?
A re ye.
Ke itumelela go go itse.
" " " " bona gape.

11.2 Translation: a. Heat, cold, rain and wind

We only see the sun. (i.e., it's awfully hot)
The sun is burning.
The sun is scorching. (lit., crying)
It's (very) hot.
It's (extremely) cold.
We feel the cold.
We see the cold.
We see the rain. (i.e., It's raining)
We see a drought. (i.e., It's not raining)
It's dusty.
It's windy.
It's dark.
It's light.

b. Conversation

It's nothing.
It doesn't matter.
I see.
I'm glad.
That's o.k.
It's nice.
It's bad.
Excuse me, father/mother.
Oh! My goodness! (exclamation - surprise)
Oh! Too bad, what a shame (exclamation - dismay)
Show me how to (dance).
Help me to (cook).
Isn't it?, Aren't they? (tag question to confirm a statement)
How is it?
How do you (build)?
What do you mean?
What does that word mean?
Let's go.
I'm glad to know you.
"   "   " see you again.

11.3 Activities:

a. The instructor should go through the expressions listed to clarify the meanings with examples, and to have the class practice their use.

b. Each student then develops an extended dialogue, or several short ones, parts of which could be acted out in class.

c. The class might work spontaneously, going through the list and acting out a brief exchange including one or more expressions.

11.4 Cultural Note:

In a traditional Tswana conversation, the pace, direction and content of the dialogue is quite different from English. Here are some points to remember:

- greeting must precede all interactions, and should not be hurried.
- showing respect is important when speaking with elders and for showing courtesy.
- don't be too quick to get to the point of your meeting, if you have one.
- be a good listener.
- close a conversation slowly; don't be in a hurry.

11.5 Cultural Involvement:

Get these expressions into your speech. The best way to do it is to pick one or two to work on per day and look for chances to use them. Try to keep your ears open for other expressions or variations that may come along. Some expressions sound a bit strange in English, so have the instructor clarify the usage and meaning.

11.6 a.

Bill: Ga ke re o Modise?
Modise: Ee rra.
Bill: A o a nkgopola? Ke Bill kwa Serowe. Ke makhenekhe yo o berekang mo Brigades.
Modise: Ah! Ke a go gopola. A o etetse mono?
Bill: Ee rra. Mme ke santse ke bereka kwa Serowe. O dira eng mono?
Modise: Jaanong ke bereka kwa BEDU mo Gaborone. Ke tlogetse tiro yame ngwaga o o fetileng kwa Serowe. A o santse o rata tiro ya gago kwa Serowe?
Bill: Ee rra. Mme ke batla go ruta batho tiro e. Ka gore ke boela kwa Amerika.
Modise: Go tla nna botoka fa o ka ruta Batswana tiro e.
Bill: O dira eng mo BEDU?
Modise: Ke simolola kgwebo ya go dira diaparo.
Bill: O akantse. E ntse jang?
Modise: E thata. Go thata go bona matsela a ke a batlang.
Bill: Ee rra. Dilo tse di thata. Jaanong o ya kae?
Modise: Ke ya go ja, mme ke tshwanetse go bona tsala yame pele.
Bill: A re ka kopana kwa "President" ka nako ya dijo?
Modise: Go siame, rra. Ke itumelela go go bona gape.
Bill: Nnyaa rra. Go itumetse nna.

11.6 Translation: a.

Bill: Aren't you Modise?
Modise: Yes, sir.
Bill: Do you remember me?
I am Bill from Serowe.
I am the mechanic who works in the Brigades.
Modise: Oh! I remember you.
Are you visiting here?
Bill: Yes, but I'm still working in Serowe.
What are you doing here?
Modise: Now I'm working at BEDU in Gaborone.
I left my job in Serowe last year.
Do you still like your job in Serowe?
Bill: Yes, but I want to train people to do this job because I'm going back to America.
Modise: It would be better if we could teach Batswana to do these jobs.
Bill: What are you doing at BEDU?
Modise: I'm starting a business to make clothes.
Bill: Good idea! (lit. "You thought")
How is it?
Modise: It's hard.
It's difficult to find the materials which I need.
Bill: Yes. These things are hard.
Where are you going?
Modise: I'm going to eat, but I must see my friend first.
Bill: Can we meet at the "President" for lunch?
Modise: O.K.
I'm glad to see you again.
Bill: No, sir, I'm the one who's happy.

11.7 Activities: a. Dialogue 11.6 is rather long and needs to be treated as a scene from a theater play rather than a short language dialogue.

- First, the instructor goes through the dialogue 2-3 lines at a time to develop pronunciation and comprehension. After each 2 lines are covered, they are written on the board and in the students' notebooks.
- Next, pairs of students practice the dialogue using the written dialogue for cues, but never reading from the book -- Remember to look into the eyes of the person you are speaking to.
- As a final exercise, each pair will act out the dialogue for the class with the class providing cues when necessary. No books. It is not essential that the script be followed exactly when "playing the scene." The dialogue should, however, be grammatically correct and contextually appropriate.

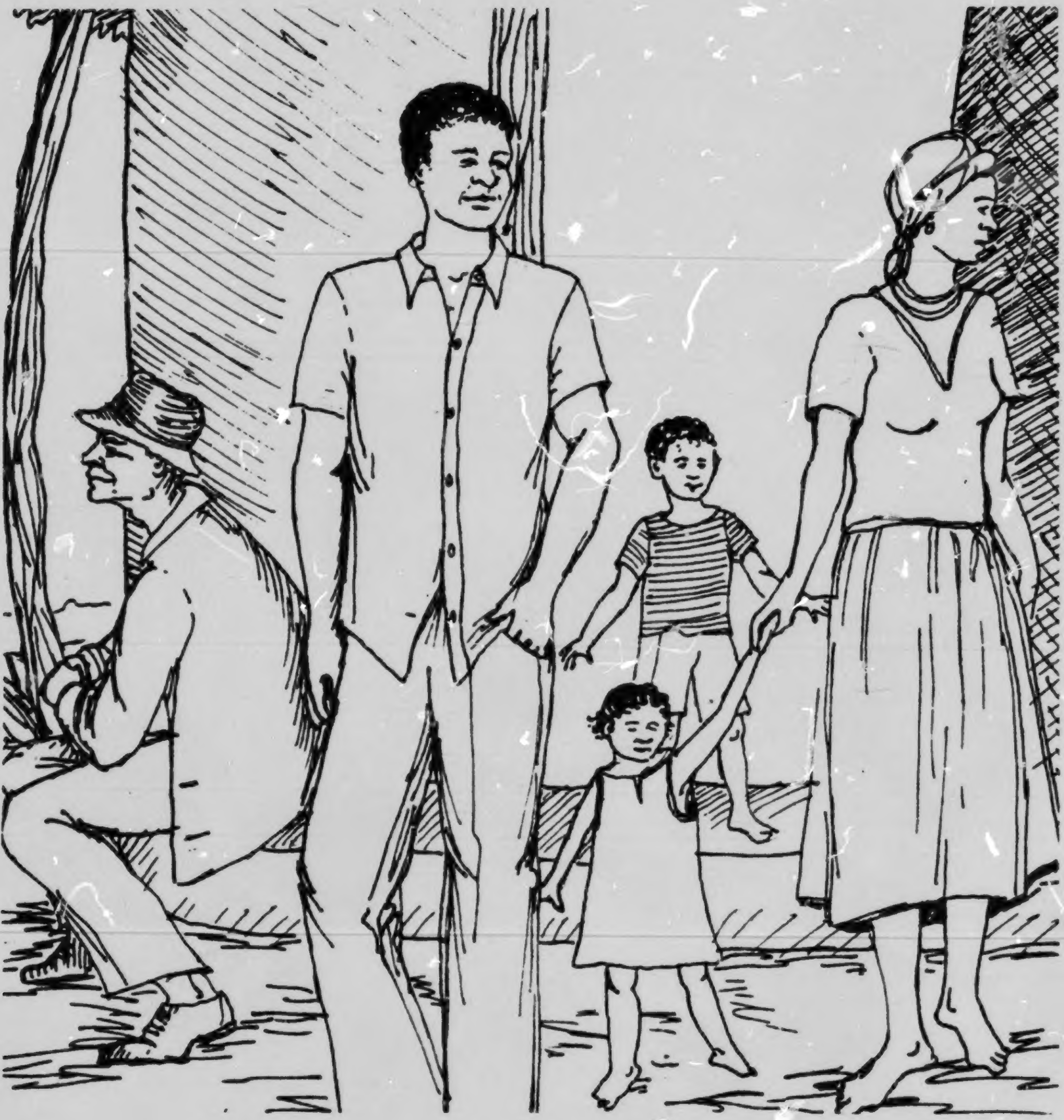
11.8 Cultural Involvement:

Try to develop your ability to hold more extended conversations in Setswana. The trick is to prepare. Know what you want to say and make sure you have the expressions down pat. If you are ready you can control the situation sufficiently to stay within your language capability.

UNIT TWELVE: FAMILY RELATIONSHIPS

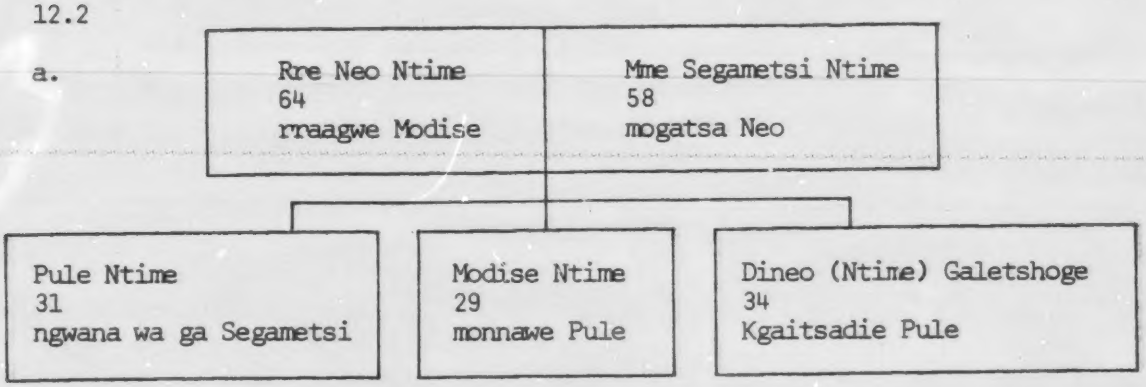
12.1 Unit Objectives. a. To learn how to identify family relationships.

b. To expand and practice kinship terms.



12.2

a.


Rre Neo Ntime
64
rraagwe Modise
Mme Segametsi Ntime
58
mogatsa Neo
Pule Ntime
31
ngwana wa ga Segametsi
Modise Ntime
29
monnawe Pule
Dineo (Ntime) Galetshoge
34
Kgaitsadie Pule

b. A: (Modise) ke eng le wena?
B: Ke mogolowe.

c.

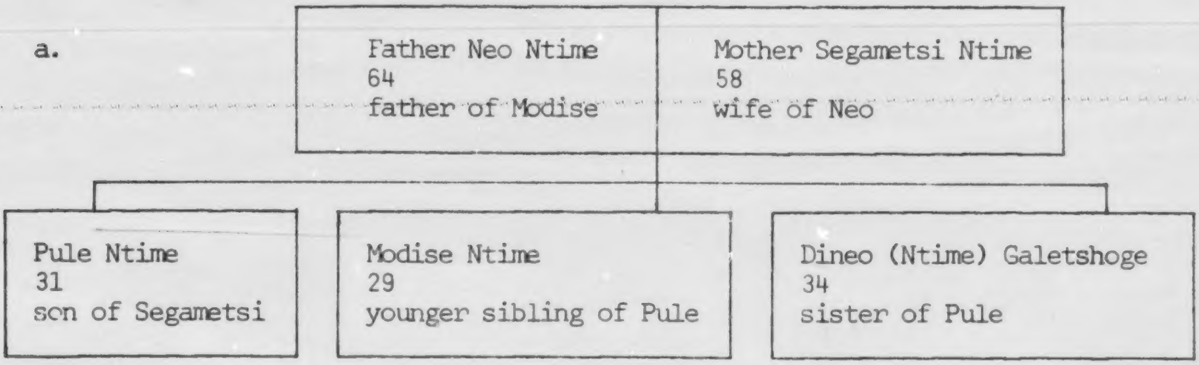
Neo Ntime	Segametsi Ntime
monna wa ga Segametsi	mogatsa Neo
rraagwe Pule	mmagwe Pule
Modise	Modise
Dineo	Dineo

Pule Ntime	Modise Ntime	Dineo (Ntime) Galetshoge
ngwana wa ga Neo Segametsi		
mogolowe Modise	monnawe Pule	mogolowe Pule le Modise
kgaitsadie Dineo		kgaitsadie Pule le Modise

d. A: Rraago ke mang?
Mmaago
Mogoloo
Kgaitsadio
Monnao
B: Rre ke ____________________.
Mme ______________________.
Nkgonne ____________________.
Kgaitsadiake ______________.
Nnake _____________________.

12.2 Translation:

a.


Father Neo Ntime
64
father of Modise
Mother Segametsi Ntime
58
wife of Neo
Pule Ntime
31
son of Segametsi
Modise Ntime
29
younger sibling of Pule
Dineo (Ntime) Galetshoge
34
sister of Pule

b. A: (Modise) is what to you?
B: I'm (his) older brother.

c.

Neo Ntime	Segametsi Ntime
husband of Segametsi	wife of Neo
father of Pule	mother of Pule
Modise	Modise
Dineo	Dineo

Pule Ntime	Modise Ntime	Dineo (Ntime) Galetshoge
son of Neo Segametsi	son of Neo Segametsi	daughter of Neo Segametsi
older sibling of Modise	younger sibling of Pule	older sibling of Pule & Modise
younger sibling of Dineo	younger sibling of Dineo	sister* of Pule & Modise

d. A: Who is your father?
mother?
older sibling?
sibling of the opposite sex?
younger sibling?
B: My father is ____________________.
My mother is ____________________.
My older sibling is/are __________.
My sibling of the opposite sex is/are _______________.
My younger sibling is/are ___________________________.

*Note: This expression literally means a sibling of the opposite sex, not sister or brother. Other terms can be used for either sex.

12.3 Activities:

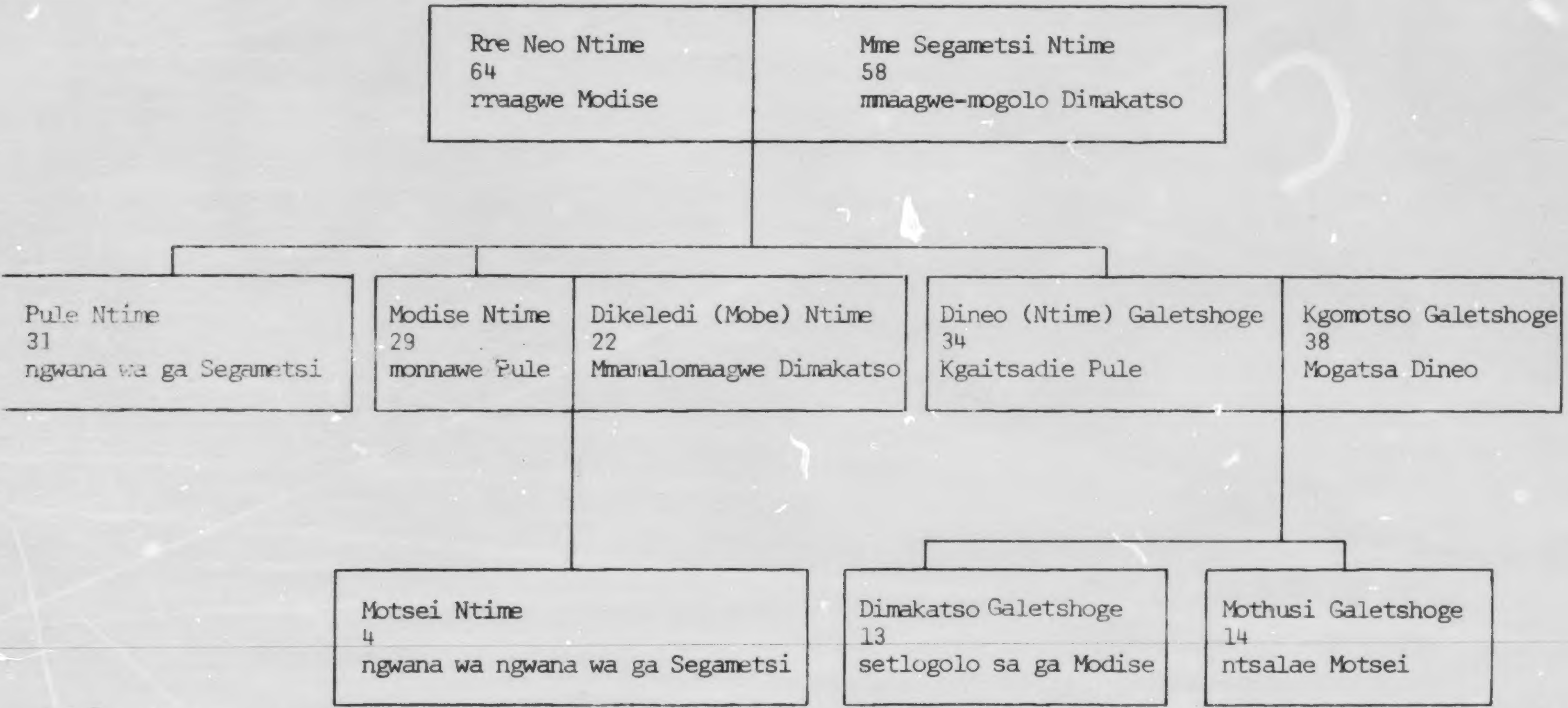
a. Each student gets a card with the information shown in the kinship chart 12.1.a and adopts this identity.
b. The initial exercise is to simply identify oneself by name, and to indicate family relationship.
c. The instructor then develops the complete set of relationships for each "family member" as in 12.1.c.
d. Pairs of students can practice this using the model in 12.1.b.
e. Additional practice should be expanded to include the variations in 12.1.d.
f. The final activity will require each student to describe his relationship to the others in the "family tree," with no written cues.
g. As an alternative, the lesson could be done as a group learning exercise with the class developing the family tree by asking each other questions, and the instructor assisting with vocabulary as needed.

12.4 Cultural Involvement:

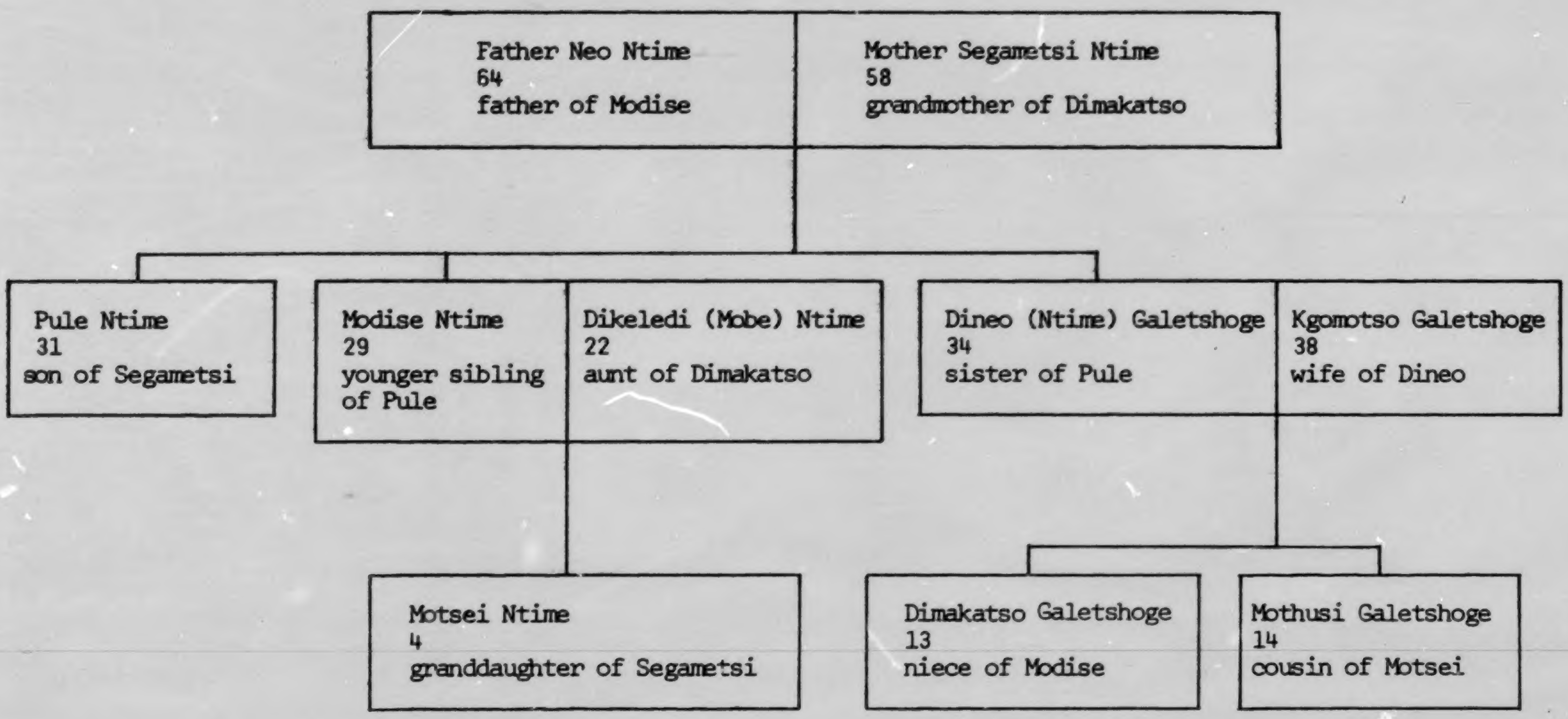
Determining the correct vocabulary to refer to kinship is complex in Setswana. You should try to use your Batswana contacts to practice this vocabulary, however, as it is very important. It is particularly interesting to explore the relationships within a family compound. Each student should visit a family and make a family tree for the relationships between those living in the compound. It will help if you have a picture of your own family with you, and are prepared to explain who's who.

Discuss the use of kinship terms to express courtesy and respect with instructor.

12.5 a.


Rre Neo Ntime
64
rraagwe Modise
Mme Segametsi Ntime
58
mmaagwe-mogolo Dimakatso
Pule Ntime
31
ngwana wa ga Segametsi
Modise Ntime
29
monnawe Pule
Dikeledi (Mobe) Ntime
22
Mmamalomaagwe Dimakatso
Dineo (Ntime) Galetshoge
34
Kgaitsadie Pule
Kgomotso Galetshoge
38
Mogatsa Dineo
Motsei Ntime
4
ngwana wa ngwana wa ga Segametsi
Dimakatso Galetshoge
13
setlogolo sa ga Modise
Mothusi Galetshoge
14
ntsalae Motsei

12.5 Translation: a.


Father Neo Ntime
64
father of Modise
Mother Segametsi Ntime
58
grandmother of Dimakatso
Pule Ntime
31
son of Segametsi
Modise Ntime
29
younger sibling of Pule
Dikeledi (Mobe) Ntime
22
aunt of Dimakatso
Dineo (Ntime) Galetshoge
34
sister of Pule
Kgomotso Galetshoge
38
wife of Dineo
Motsei Ntime
4
granddaughter of Segametsi
Dimakatso Galetshoge
13
niece of Modise
Mothusi Galetshoge
14
cousin of Motsei

12.5 b.

Neo Ntime	Pule Ntime	Dineo (Ntime) Galetshoge	Mothusi Galetshoge
1.monna wa ga Segametsi	ngwana wa ga Neo " " " Segametsi		
2.rraagwe Pule			
3. " Modise	mogolowe Modise		
4. " Dineo	mogolowe mogatse Dikeledi		
5.rratsalagwe Dikeledi	kgaitsadie Dineo		
6. " Kgomotso	monnawe mogatse Kgomotso		
7.rraagwe-mogolo Motsei	malomaagwe Motsei		
8. " Dimakatso	" Dimakatso		
9. " Mothusi	" Mothusi		

c. A: (Neo) ke eng le (Dineo)?
B: (Neo) ke (rraagwe) (Dineo).

12.5 Translation: b.

Neo Ntime	Pule Ntime	Dineo (Ntime) Galetshoge	Mothusi Galetshoge
1.husband of Segametsi	son of Neo " " Segametsi		
2.father of Pule			
3. " " Modise	older sibling of Modise		
4. " " Dineo	older sibling of Dikeledi's husband		
5.father-in-law of Dikeledi	brother of Dineo		
6. " " Kgomotso	younger sibling of Kgomotso's wife		
7.grandfather of Motsei	uncle of Motsei		
8. " " Dimakatso	" " Dimakatso		
9. " " Mothusi	" " Mothusi		

c. A: (Neo) is what to (Dineo)?
B: (Neo) is (the father) of (Dineo).

12.6 Activities:

a. Fill out the remainder of the chart in 12.5.b as a class exercise.
b. Each student takes a turn quizzing the class utilizing the 12.5.c question and going on to other members of the family.
c. A game could be made by giving each student a "family membership" card with name, age and one relationship, and have the class work out a different family tree.
d. Students could also be asked to introduce their family to the class.

12.7 Cultural Note:

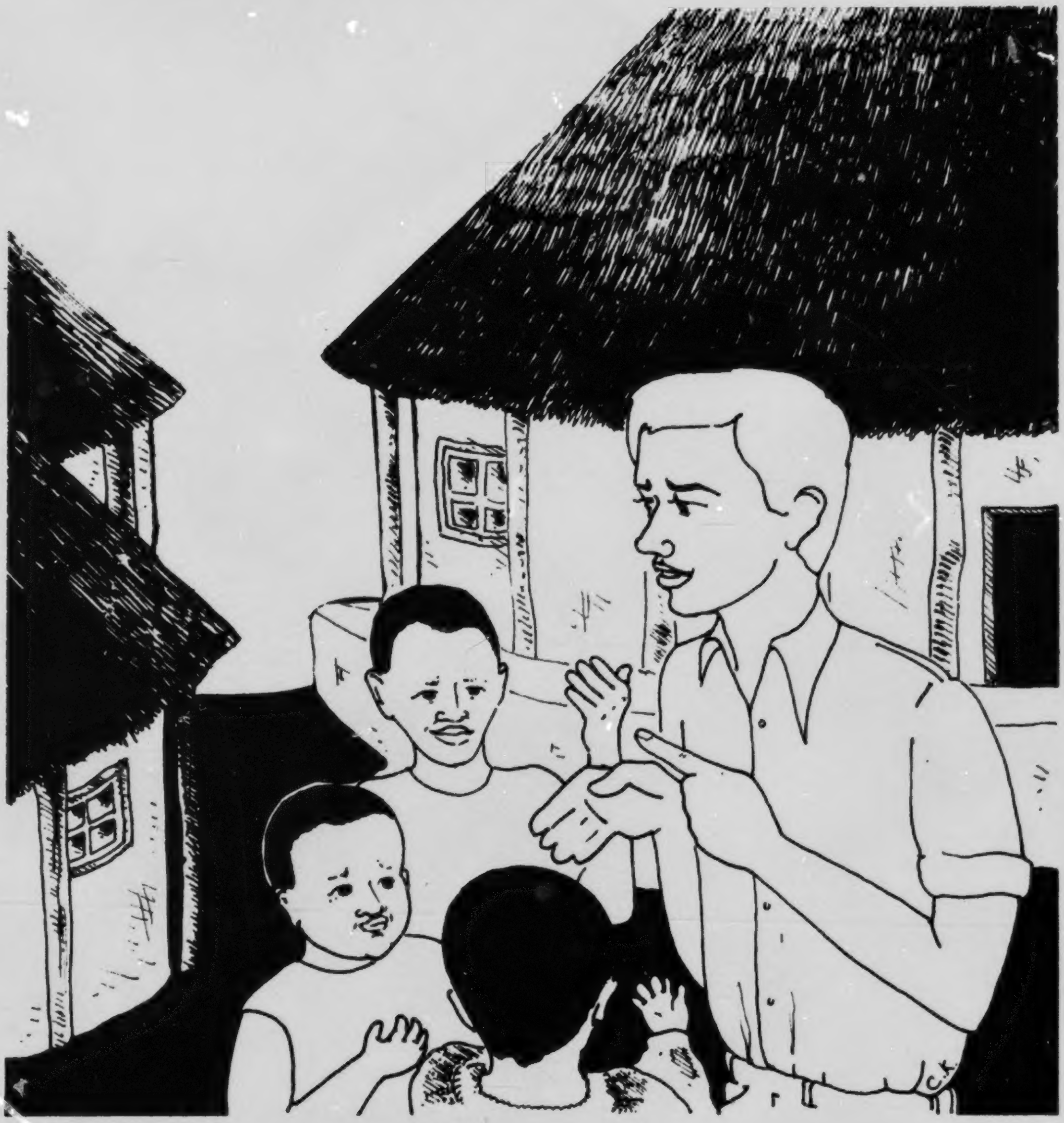
Take the opportunity during this lesson to practice Tswana names; it is hard to remember a name you can't say. Don't fall for the practice of using someone's adopted English name if they have another name in Setswana.

UNIT THIRTEEN: REQUESTS AND BORROWING

13.1 Unit Objectives:

a. To learn to deal with panhandling, borrowing, lending and other requests.

b. To develop additional skills for dealing with the linguistic and cultural aspects of borrowing and lending in Tswana culture.



13.2

a.
A: Ke kopa madi.
B: Nnyaa rra, ga ke na madi.
A: 80 thebe fela.
B: Nnyaa rra. Ke motho fela ga ke na sepe.
A: O na le madi ke a itse, mpha 50 thebe.

b. O Dira Jang?

O tsamaya mo tseleng. Mongwe o bua le wena. O go kopa madi. O mmolelela gore ga o na madi, mme o tswelela ka go kopa madi. Monna yo o kopang madi ke motho yo o itekanetseng. O dira jang?

O tshwanetse go mo tlhokomologa.
O seke wa bua le ene.
O tshwanetse go.....

c.
A: Nkadima (pene) ya gago.
B: Ga ke na (pene), ke na le (pensele).

d.
A: A o na le lokwalo?
motsoko?
thipa?
borotho?
selepe?

B: Ee, ke lele.
ole.
ele.
bole.
sele.

13.2 Translation: a.

A: I want money.
B: No. I don't have money.
A: Only 80 thebe.
B: No. I'm only a person. I don't have anything.
A: You have money, I know.
Give me 50 thebe.

b. What Do You Do?

You are walking on the road. Someone speaks to you. He asks you for money. You say that you don't have money, but he continues begging (for money). The man who is asking for money appears fit. What do you do? (lit., How do you do?)

You should ignore him.
You don't speak with him.
You should.....

c.

A: Loan me your (pen).
B: I don't have a (pen), I have a (pencil).

d.

A: Do you have a book?
match?
knife?
bread?
axe?

B: Yes, it is there (book).
(match)
(knife)
(bread)
(axe)

13.3 Activities:

- a. Cover dialogue 13.1.a for pronunciation and comprehension.
- b. Develop 13.1.b as an aural comprehension exercise one sentence at a time.
- c. Explore this intercultural situation starting with the suggestions and developing others.
- d. Maintain Setswana as long as possible, but allow 5-10 minutes for discussion in English.
- e. The dialogues in 13.1.c should be expanded to include additional vocabulary items. Use the 13.1.d dialogue to practice concords and vocabulary.

13.4 Cultural Note:

Both in class and out, take the time to discuss the issues of panhandling, borrowing and lending, etc. Be aware that Batswana are more direct when asking for things and that this is not necessarily lack of courtesy or respect. Asking for money and your personal possessions is another matter. It is not polite in Tswana culture for someone (especially a stranger) to ask you for money. You don't have to give everything away to prove you're nice.

13.5

a. Polelo

Tom o fudugela kwa ntlong ya gagwe, o lemoga gore o lebetse dilo tse dingwe. O tlhoka go adima dilo tse dingwe gore a apaye dijo tsa maitseboa. O ya kwa lapeng la baagisanye. O buisana le bone.

(morago ga ditumediso, le go ba itsise gore o mang.)

b. Tom: Ke adima sukiri.
Ke lebetse go e reka.
Neo: Go siame, rra.
Ke tla go tlisetsa yone.
(Neo o tlisa sukiri)
Tom: Ke itumetse rra. Ke tla e busa ka moso.

c. Tom o lebala go busa sukiri. Ba nna ditsala. Ga ba ise ba tlhole ba umaka ka ga sukiri. Mathata ke gore Neo le ba lolwapa la gagwe ba adima ka nako tsotlhe, nako tse dingwe ba ikadima dilo tsa ga Tom fa a seyo. Tom o rata go nna ditsala le bone, mme ga a kgone go ba fa dijo.

O tshwanetse go dira eng?
Ga a tshwanela go dira eng?
O ka dira eng?

13.5 Translation: a. Story

Tom is moving into his house. He perceives that he has forgotten some things. He needs to borrow a few things to cook supper. He goes to his neighbors' house. He says to them:

(after greetings and introductions)

b. Tom: I (want) to borrow sugar.
I forgot to buy it.
Neo: O.K.
I will bring some.
(Neo brings the sugar)
Tom: Thank you, sir. I will return it tomorrow.

c. Tom forgets to bring back the sugar. They become friends. The sugar is never mentioned again. The problem is that Neo and his family are always borrowing things. Sometimes they borrow things when Tom is not home. Tom wants to be friends with them, but he cannot continue to give them food.

What should he do?
What shouldn't he do?
What can he do?

13.6 Activities: This lesson is really a case study and should be treated as such, but in Setswana.

a. Develop 13.5.a for aural comprehension.
b. Practice dialogue 13.5.b.
c. Continue with 13.5.c for aural comprehension.
d. Books can be opened for clarification, and it might be good to give the students this lesson to study the night before.
e. Using the questions given and others, try to explore the situation in Setswana.
f. Allow for an opportunity to discuss the subject in English but limit it to 10 minutes of language class time.

13.7 Cultural Note:

Borrowing, lending and requests are often difficult matters to deal with. Modernization and outside influence affect people's attitudes and traditional values in this regard. Keep in mind the following elements:

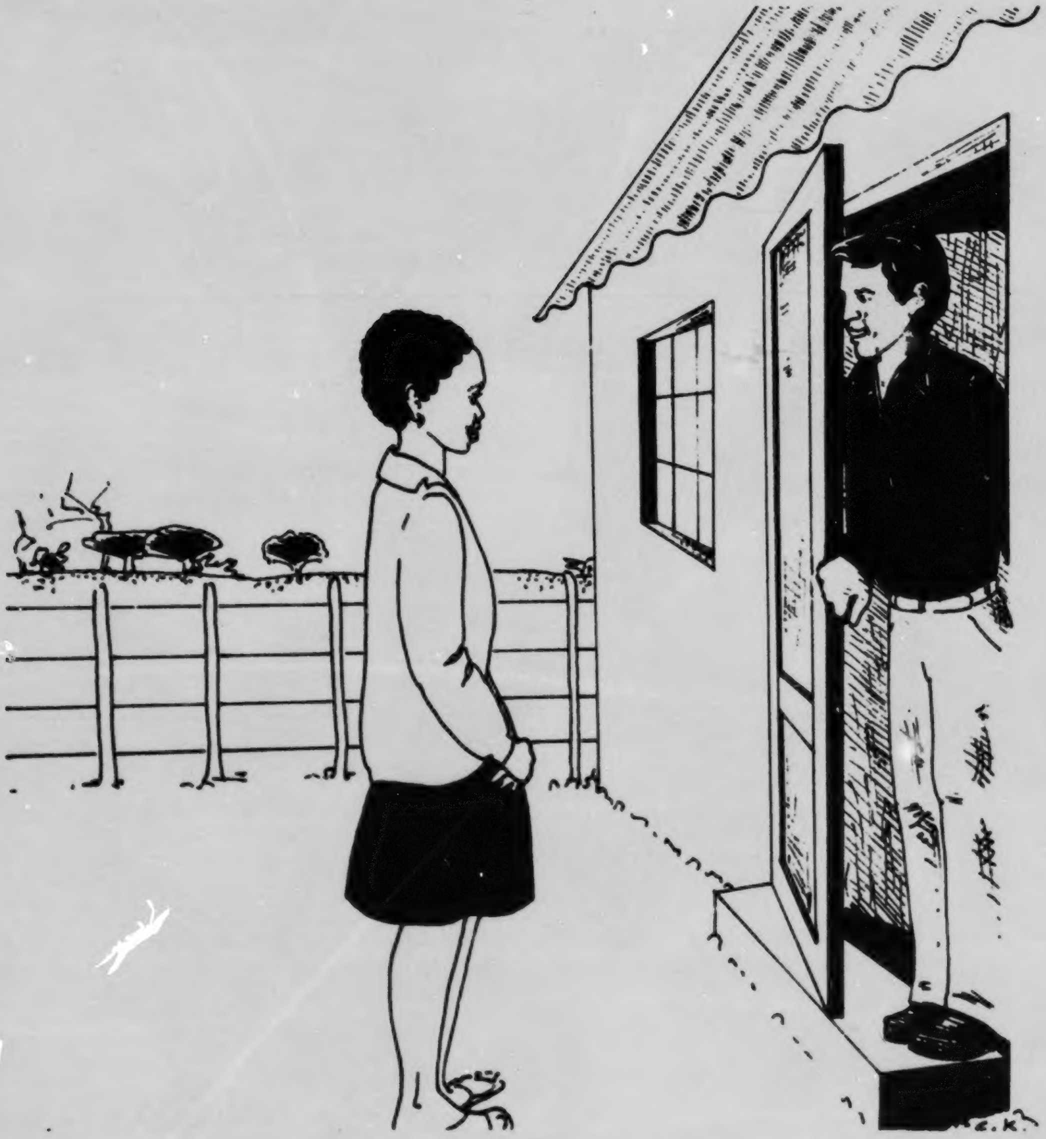
- concepts of personal property are often related to cultural values; however, these values are in flux.
- people have preconceived notions of your "wealth."
- the degree to which people maintain traditional norms depends upon the interface with modernization and foreigners, both European and African.

UNIT FOURTEEN: VISITORS

14.1 Unit Objectives:

a. To know how to deal with visitors at your door and extend hospitality appropriately.

b. To practice further with the language and culture of dealing with visitors.



14.2 Go kopantsha moeng fa kgorong go bolela sengwe.

(Dineo o a kokota, o dumedisiwa ke Jerry)

Dineo: Ke ne ke tla kwa lapeng, ka akanya go ema ke lo bona.
Jerry: Go siame. Re ja dijo tsa maitsiboa. A o batla go tsena?
Dineo: Ee rra. Dumela Carol. O tsogile jang?
Carol: Ke tsogile sentle. Wena, o tsogile jang Dineo?
Dineo: Sentle. Mmm...go nkga monate.
Jerry: Ee, Carol o itse go apaya thata.
Carol: Ke "quiche" gongwe o ka e Rata, mme ga e kae, re itekantse.
Jerry: A re ka go fa sengwe se sele?
Dineo: Mmm.....
Jerry: Gongwe o tla batla go nna mo ntlong ya boikhutso o re emela.
Carol: Re tla nna metsotso e sekae.
Dineo: Ke bona gore ke tla tsamaya.
Carol: Gosiame tsena o re tlhole nako nngwe.
Jerry: Re tla go bona mo malatsing.

14.2 Translation: To meet the visitor at the door tells something.

(Dineo knocks at the door and is greeted by Jerry)

Dineo: I was walking home and decided to stop and see you and Carol.
Jerry: That's fine. We're eating supper. Would you like to come in?
Dineo: Yes. Hello, Carol. How are you?
Carol: Fine, and you, Dineo?
Dineo: Fine. Oh! That smells good.
Jerry: Yes. Carol is a great cook.
Carol: It's "quiche." I'm sure you would like it, but there isn't much, I only made enough for us.
Jerry: Can we get you something else?
Dineo: Well.....
Jerry: Maybe you'd like to sit down in the living room and wait for us.
Carol: We'll only be a few minutes.
Dineo: I think I'll go along.
Carol: O.K. Come by again sometime.
Jerry: Yes, we'll see you soon.

14.3 Activities:

a. Go through the dialogue for comprehension and pronunciation.
b. Students assume the roles and play out the "scene."
c. Batswana play the hosts with a PCV "dropping by."
d. The class should discuss in English the differences between visiting customs in the U.S. and Botswana.
e. Rewrite the dialogue to illustrate good Tswana hospitality, and re-enact the scene.

14.4 Cultural Note:

Hospitality has different requirements in different cultures. Some things that are perfectly acceptable in American culture would offend people in Botswana. The dialogue above is intended to bring out these differences. Your instructors will be able to demonstrate how a Motswana would act in a similar situation. The point is not that you should or can become a Motswana. You should try to be courteous in a Tswana way, and try not to offend.

14.5

a.

A: A o na le motho yo o berekang?
B: Nnyaa. O batla go duelwa bokae?
A: Ga ke itse.
Bangwe ba ntuela P2. ka letsatsi.
B: O ka kgona go tla ka labokae?
A: Ka Mantaga le Laboraro fela, ka gore gona le kwa ke berekang teng gape.
B: A o ka tlhatswa diaparo le go tlhokomela ntlo?
A: Nka dira sengwe le sengwe.
B: Tlaa ka Mantaga go tla go tlhatswa le go phepafatsa ntlo tswee-tswee.
A: Go siame mma, ke tla go bona ka Mantaga.

b.

A: Dumela rra, ke nna go bapa le wena.
Ke adima baesekele.
Ke tshwanetse go ya lebenkeleng.
B: Mmm...ke a ja jaanong.
A: Go siame. Ke batla baesekele fela.
Ke tla e busa jaanong-jaana.
B: Bona fa, nka se go adime baesekele, ke a e tlhoka.
A: Ke tla boa jaanong-jaana.
B: Ke tshwanetse go ya tirong.
A: Gosiame. Ke ya fela kwa lebenkeleng.

14.5 Translation: a.
A: Do you have someone working for you?
B: No. How much do you want to be paid?
A: I don't know, ma'am.
Others pay me P2. per day.
B: How many days can you come?
A: Only Monday and Wednesday.
I work elsewhere the other days.
B: Can you wash clothes and clean the house?
A: I can do everything, ma'am.
B: Please come on Monday to wash and clean.
A: O.K., ma'am. See you Monday.

b.
A: Hello, sir. I'm your neighbor.
I need to borrow your bicycle.
I must go to the store.
B: Well, I'm eating right now.
A: That's all right. I only want the bicycle. I'll bring it back right away.
B: Look, I can't lend you the bike.
I need it.
A: But I will come right back.
B: I have to go to work.
A: That's O.K. I'm only going to the store.

14.6 Activities:
- a. Learn and act out these two scenes.
- b. Take time to discuss appropriate alternatives for responding to each.
- c. Write up a variation of the dialogue based on discussion with Batswana.
- d. Re-enact the scene.

14.7 Cultural Note:

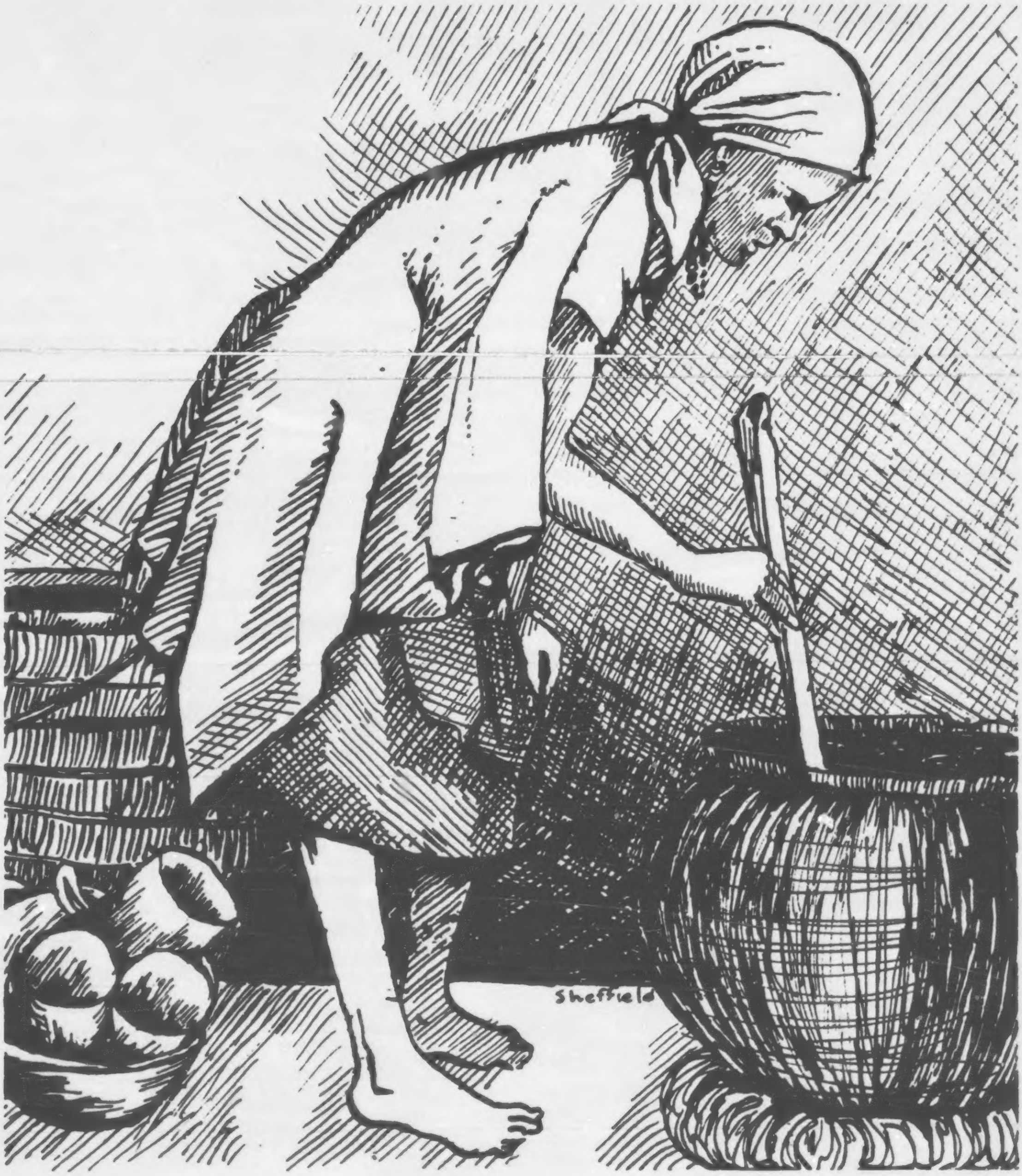
In some fashion you will encounter the situations you are dramatizing here. They will be difficult to deal with because of the language and the emotional impact of conflicting cultural values. There are no easy answers for what to do, but you will be better prepared after a practice run and some discussion with Batswana. Your Setswana will improve if you build up your emotional strength and flexibility "in-language."

UNIT FIFTEEN: LEARNING/TEACHING HOW TO DO SOMETHING

15.1 Unit Objectives:

a. To learn how to do something typical of the daily activities of Batswana.

b. To teach something that might be useful to a Tswana family.



15.2

a. Tom: O dira eng mma?
Dineo: Ke apaya bojalwa rra.
Tom: Ke rata go itse go apaya bojalwa.
Dineo: Go apaya bojalwa ke tiro ya basadi.

b. Tom: Mme kwa Amerika ke tiro ya banna.
Ke batla go ithuta go bo apaya.
Dineo: Go siame ke tla go ruta.

c. Dineo: Ke inela mabele.
Morago ke apaya serobo.
Ke a se fodisa.
Fa se fodile ke tshela momela mo serobong.
Ke tshela metsi a a bothito.
Ke tshela gotlhe mo nkgong.
Ke a e khurumela.
Morago ga matsatsi a mabedi ke tlhotlha bojalwa.

15.2 Translation: a. Tom: What are you doing, ma'am?
Dineo: I'm making (cooking) beer.
Tom: I would like to know (how) to make beer.
Dineo: Making beer is women's work.

b. Tom: But in America, it's men's work.
I want to learn to make it.
Dineo: O.K. I will teach you.

c. Dineo: I soak the sorghum.
Later, I cook the mash.
I cool it.
When it has cooled, I put the mold in the mash.
I pour (in) water which is warm.
I pour everything in a calabash.
I cover it.
After two days, I strain the beer.

15.3 Activities:

a. Practice 15.2.a&b as oral exercises substituting the verbs for different activities and other appropriate variations.
b. Make sure to clarify concord reference when an object pronoun is used in English.
c. Explanation 15.2.c should be explained with illustrations to clarify meaning.
d. Each student should then develop a brief lesson about "How to Do Something" to teach to the class--with the instructor's assistance for pronunciation and structure.
e. In addition, the students might interview someone in class or in the village about how to grind corn, thatch a roof, plaster the compound, cook "bogobe," etc.

15.4 Cultural Involvement:

Most people enjoy telling about how they do things, although it may take a little encouragement. Sometimes they will wonder why a man or woman wants to learn about something, since activities for the sexes differ from American culture. Ask people along your route of language helpers to explain what they are doing if you see things that interest you. Your interest will be appreciated if it is genuine. Again, you will learn more if you prepare by exploring the vocabulary and practicing first.

15.5

a.
A: O dira eng mma?
B: Ke lebeletse Tom fa o lema merogo.
A: A o na le tshingwana ya merogo?
B: Nnyaa. Ke batla go lema merogo
mme fela ga ke go itse.
A: Fa o rata ke tla go ruta.

b.
B: Ke tla tlhoka eng?
A: O tlhoka garawe.
    mogoma.
    haraka.
    (jalo-jalo)

c. Tshimologo ya tshingwana

Paakanyo ya mmu

Go jala dipeo

Tlhokomelo ya tshingwana

Phokotso

Tlhomololo

Tlhokomelo ya diji

d.
Batla...
Togamaano...
Rulaganya...
Nosetsa...
Lema...
Haraka...
Tshela...
Tsenya...
Tsaya...
Aga...

peo
lema
mmu
metsi
letsatsi
moriti
legora
kgamelo
mogala
motshotelo

15.5 Translation: a.

A: What are you doing?
B: I'm watching Tom planting vegetables.
A: Do you have a vegetable garden?
B: No. I want to plant vegetables only I don't know (how).
A: If you like I will teach you.

b.

B: What will I need?
A: You need a spade
hoe
rake
(etc.)

c. Beginning the garden

Prepare the soil

Planting seed

Taking care of the garden

Thinning

Transplanting

Taking care of insects

d.

Get...
Plan...
Lay out...
Water...
Plow...
Rake...
Pour...
Pat...
Take...
Build...

seed
plant
soil
water
sun
shade
fence
bucket
string
dung

15.6 Activities:

a. Practice the dialogues in 15.5.a&b.

b. Using the same model, extend the dialogues to other situations--e.g., fixing a bicycle, wiring a lamp, building a chicken feeder, etc.

c. Cover the 7 steps in planting a garden, developing a brief list of instructions for each step with the whole class.

d. Each student instructs the class on one step--e.g., "preparing the soil"--using illustrations or actions to clarify what is happening.

e. Extend this lesson sequence by having each student prepare instructions on how to do something else. Be careful to choose things that are not complicated to explain.

15.7 Cultural Involvement:

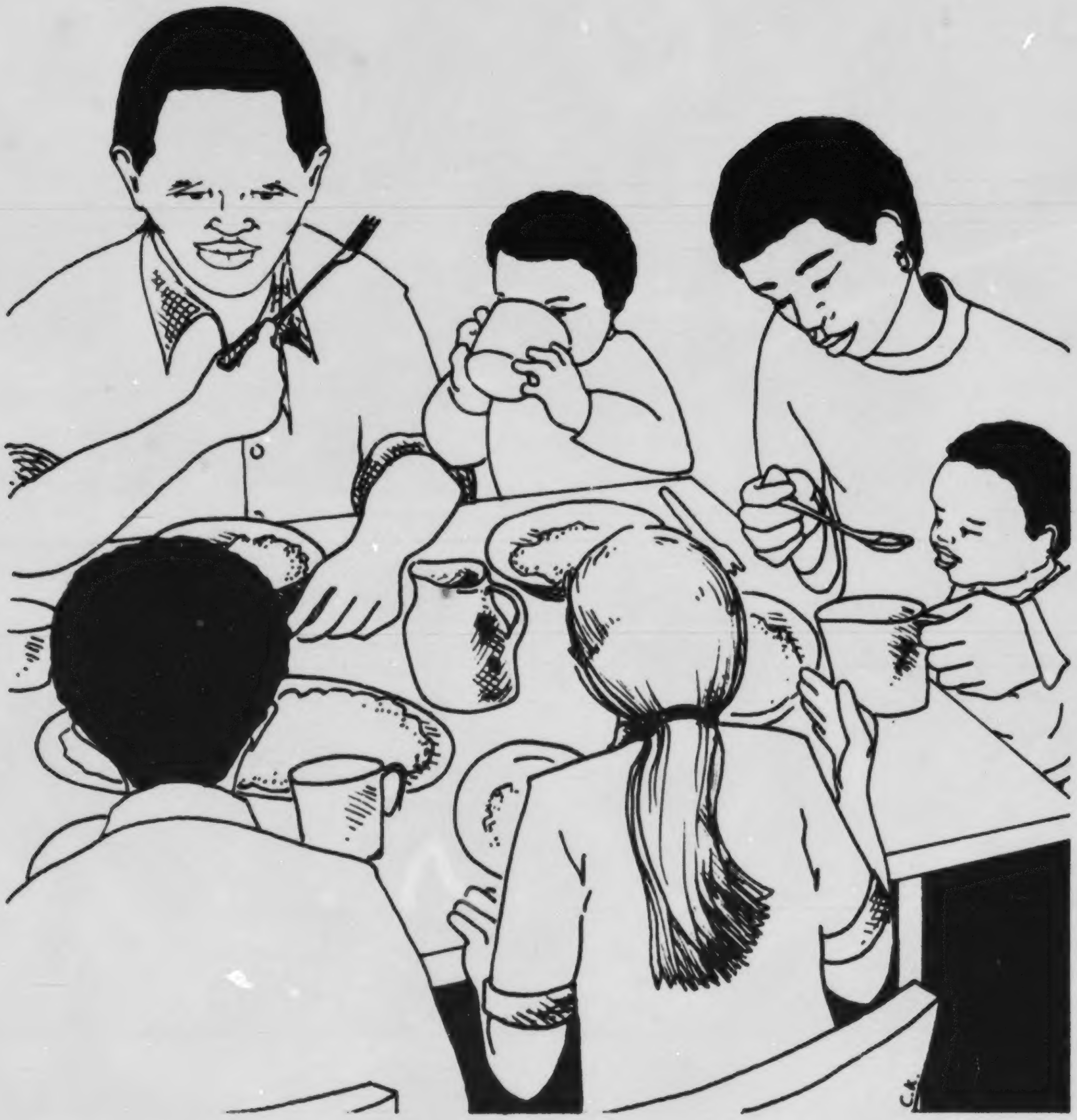
Don't be too anxious to tell everyone how to do things. As anywhere, it is best to wait until you are clearly asked for assistance, or in a role which requires this. However, you might start to list things that you will need to instruct someone in, and practice these. Learning how to explain the rules for softball, volleyball, etc.--in addition to job related tasks--is always useful.

UNIT SIXTEEN: EATING WITH A FAMILY

16.1 Unit Objectives:

a. To develop competence with the language and customs of eating with a Tswana family.

b. To broaden one's linguistic and cultural knowledge to include a variety of eating situations.



16.2

a. Go Ja Le Ba Lolwapa La Me

Ba lolwapa la gago ba ja ga kae ka letsatsi?
Ba ja eng maphakela, motshegare le maitsiboa?
Ka nako ya dijo batho ba dira eng?
Go dirwa eng morago ga dijo?

b. John O Ja Le Ba Lolwapa La Tsala Ya Gagwe Pule

Bonang: Dijo di ntse jang John?
John: Di monate thata mma.
Pule: A o rata nama ya koko John?
John: Thata rra go feta ya pudi.
Bonang: Mpha letswai ke leo rra.
John: Tsaya mma.
Ke kopa chilisi kana pepere.
Bonang: Tsaya pepere rra.
John: Ke itumetse mma.
Pule: Lo batla go nwa eng?
John: Ke kopa metsi rra.
Pule: Metsi fela.
John: Ee rra.
Bonang: Nna ke kopa wine.
Pule: Le nna ke tla nwa wine.

16.2 Translation: a. Eating With My Family

When does your family eat its daily meals?
What foods are eaten at each meal?
How is it eating a meal?
What is done after eating?

b. John eats with the family of his friend Pule

Bonang: How's the food, John?
John: It's very nice, ma'am.
Pule: Do you like chicken, John?
John: Very much. More than goat meat.
Bonang: Give me the salt that is over there.
John: Take it.
I want the chili or pepper.
Bonang: Here is the pepper.
John: Thank you.
Pule: What do you want to drink?
John: I would like water.
Pule: Here is the water.
John: Yes (recognition of receiving it).
Bonang: I want wine.
Pule: I will also drink wine.

16.3 Activities:

a. The instructor answers the questions as they relate to his or her family. Don't generalize!
b. The answers are then read together to form a 30 second "spiel" (see Teacher's Handbook).
c. The "spiel" is read 3 times, stopping after each reading for questions.
d. The "spiel" can be written on the board for further clarification.
e. Students should be able to answer questions relating to the "spiel," or retell it in their own words.
f. Dialogue 16.2.b should be practiced and acted out as a role play in class.

16.4 Cultural Involvement:

a. Set up a training table where only Setswana is spoken at meals.
b. Take advantage of any opportunity to eat with a family.
c. Find out when, what, where, how, and with whom people eat. This varies depending upon where people are. Make yourself aware of these differences.

16.5

a. Batho ba ja eng?
Ba bona dijo jang?
Batho ba nwa eng?
Ba bona metsi kae?

b. Dilo tse di dirisediwang go ja ke eng?

c. Dilo tse di dirisediwang go apaya ke eng?

d. Batho ba dira eng go bona dijo?

e. O dira eng pele o go o apaya?

f. O apaya jang?

16.5 Translation: a. What do people eat?
How do they obtain the food?
What do they drink?
Where do they get water?

b. What are things used to eat?

c. What are things used to cook?

d. What do people do to get food?

e. What is done before cooking?

f. How do you cook?

16.6 Activities:

a. Students learn the questions in 16.5.a.
b. The instructor provides answers for these questions and the class practices a variety of answers.
c. The questions in 16.5.b., c., and d. should be learned in class and then used out of class to conduct a survey in the village and among friends.
d. The class compiles the results of this survey in the following class.
e. The instructor should make sure that each student has learned and can use the answers that he or she has gathered.
f. Be careful to minimize the English. Set aside 5-10 minutes for English discussion and stick to it.

16.7 Cultural Involvement:

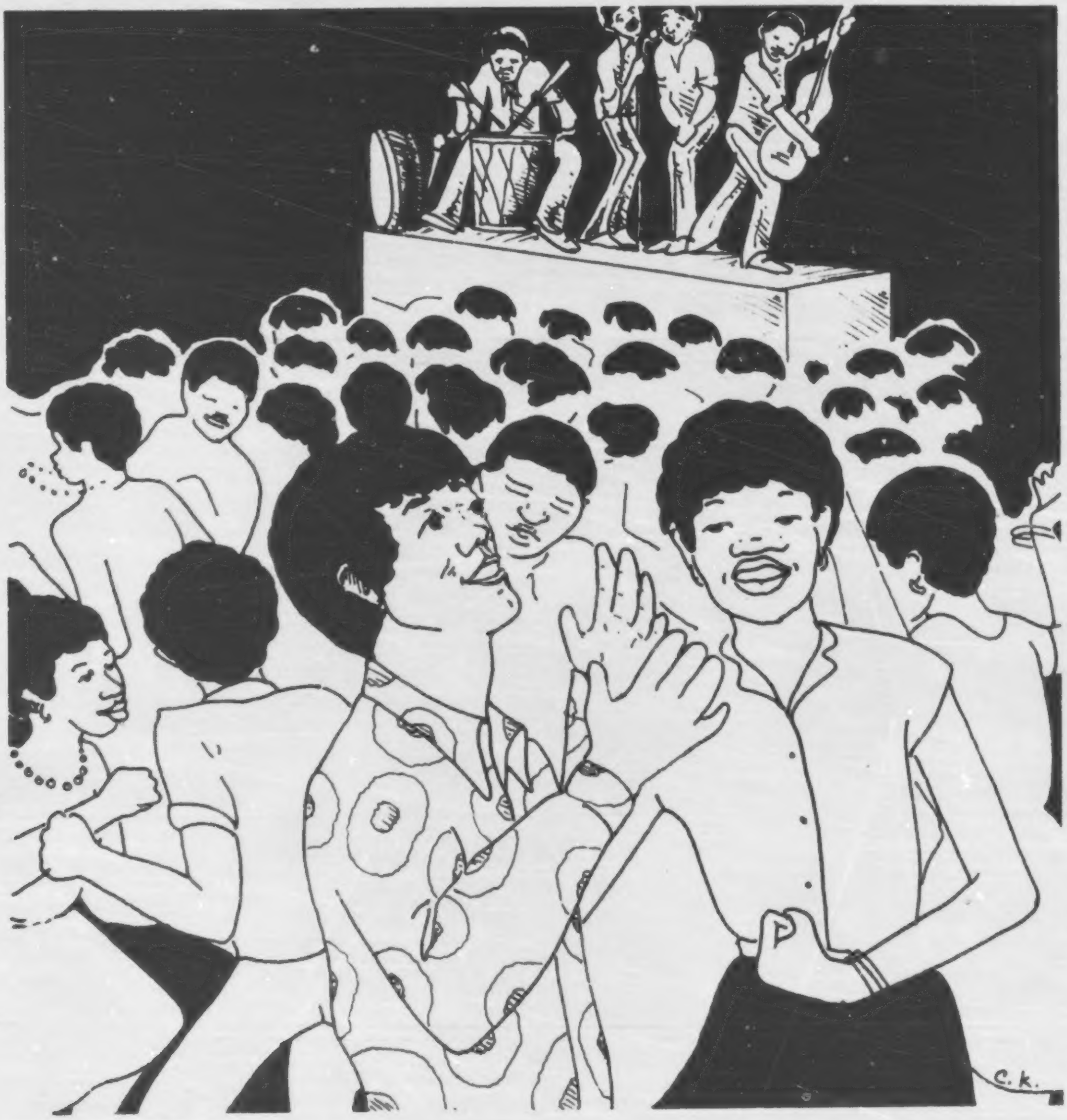
Try to develop a sense for how people's lives are related to the production and preparation of food. It would be useful for the class to prepare a chart of daily activities that illustrates the percentage of waking hours devoted to these activities.

UNIT SEVENTEEN: GOING TO THE "FUNCTION"

17.1 Unit Objectives:

a. To explore the language and activities of the "function"--a popular social event in modern Botswana.

b. To explore the relationships between young and old, male and female as they relate to this event.



17.2 a. A: O tla dira eng maitseboa?
B: Go na le mmino kwa Community Center.
A o batla go tsamaya le nna?
A: Go siame. A reye.
A o kile wa ya maitisong?
B: Nnyaa rra. Ke utlwetse ka ga yone
mme ga ke ise ke ye teng.

b. Dave: Maitiso ke eng?
Helen: Maitiso ke kwa go binwang.
teng gape ke kwa batho ba reetsang
dipina teng.

c. Dave: Go ya bomang kwa maitisong?
Helen: Gantsi go ya basimane le basetsana.

d. Dave: Go dirwa eng kwa maitisong?
Helen: Go a binwa, go kopanelwa teng
gape go a nowa.

e. Dave: Ke eng basimane le basetsana ba rata
maitiso.
Helen: Basimane le basetsana ba rata
maitiso ka gore ba rata go bina
gape ke kwa ba kopanelang teng le
ditsala tsa bone.

17.2 Translation: a.

A: What are you doing tonight?
B: There's a dance at Community Center.
Do you want to go with me?
A: O.K., let's go.
Have you been at the "function" before?
B: No. I've heard about it, but I haven't been there.

b.

Dave: What is a "function?"
Helen: That's where people dance and listen to songs.

c.

Dave: Who goes to the "function?"
Helen: Mostly boys and girls.

d.

Dave: What do people do at the "function?"
Helen: People dance, meet their friends and drink.

e.

Dave: Why do boys and girls like "functions?"
Helen: Boys and girls like "functions" because they like to dance and that's where they meet their friends.

17.3 Activities:
a. Memorize dialogue 17.2.a.
b. Cover the questions in 17.2.b-e as an interview situation.
c. Practice each question and answer set before going on to the next.
d. These questions should be asked of a number of Batswana--young, old, boys and girls--to get a better idea of what a "function" is.
e. Bring someone to the classroom to interview about this activity and record the answers in written form or on tape.

17.5 Cultural Involvement:

Take the time to go to the "function" at least once, even if you are not interested in this type of activity. It is a significant phenomenon representing both the progress of Tswana culture into the "Western" world, and many of the accompanying problems. Try to find out:

-How did boys and girls meet in the old days?
-What was (is?) "Bogwera" for boys and "Bojale" for girls?
-How is the generation gap affected by the changes in the rites of passing into adulthood?

17.5

a. A: Bagolo ba akanya eng ka maitiso?
B: Bagolo ba akanya gore maitiso ga e a siama. Ka gore ga ba batle gore basimane ba kopane le basetsana.

b. A: Mosola wa maitiso ke eng.
B: Ke kwa basha ba kopanelang teng, gape kwa batho ba reetsang dipina jaaka, Jazz, Pop le Rock'n'Roll. Ke kwa o fitlhelang botshelo ba Seeng teng.

c. A: Maitiso di simologile leng?
B: Di simogile dingwaga di se kae tse di fetileng.

d. A: Di maitiso di nnela kae?
B: Kwa dikolong le kwa diholong.

e. A: A o rata maitiso mma?
B: Ke rata maitiso go le gonnye.

f. A: O rata eng?
B: Ke rata "Disco" le "Film."

17.5 Translation:

a. A: What do old people think about the "function?"
B: Old people think that the "function" is not good, because they don't want boys to meet with girls.

b. A: What is the purpose of the "function?"
B: That's where the young people meet, where they hear music like Jazz, Pop and Rock'n'Roll. That's where you find Western life.

c. A: When did "functions" start?
B: They started a few years ago.

d. A: Where are "functions" held?
B: At the schools and halls.

e. A: Do you like "functions," ma'am?
B: Not very much.

f. A: What do you like?
B: I like disco and films.

17.5 Activities:

a. This is a continuation of the interview activity from the basic lesson.
b. Practice each question in class by interviewing the instructor.
c. Fill in additional information in answer to each question.
d. Make up additional questions.
e. Additional practice between pairs of students might be needed.
f. Invite one or more Batswana to the class to be interviewed.

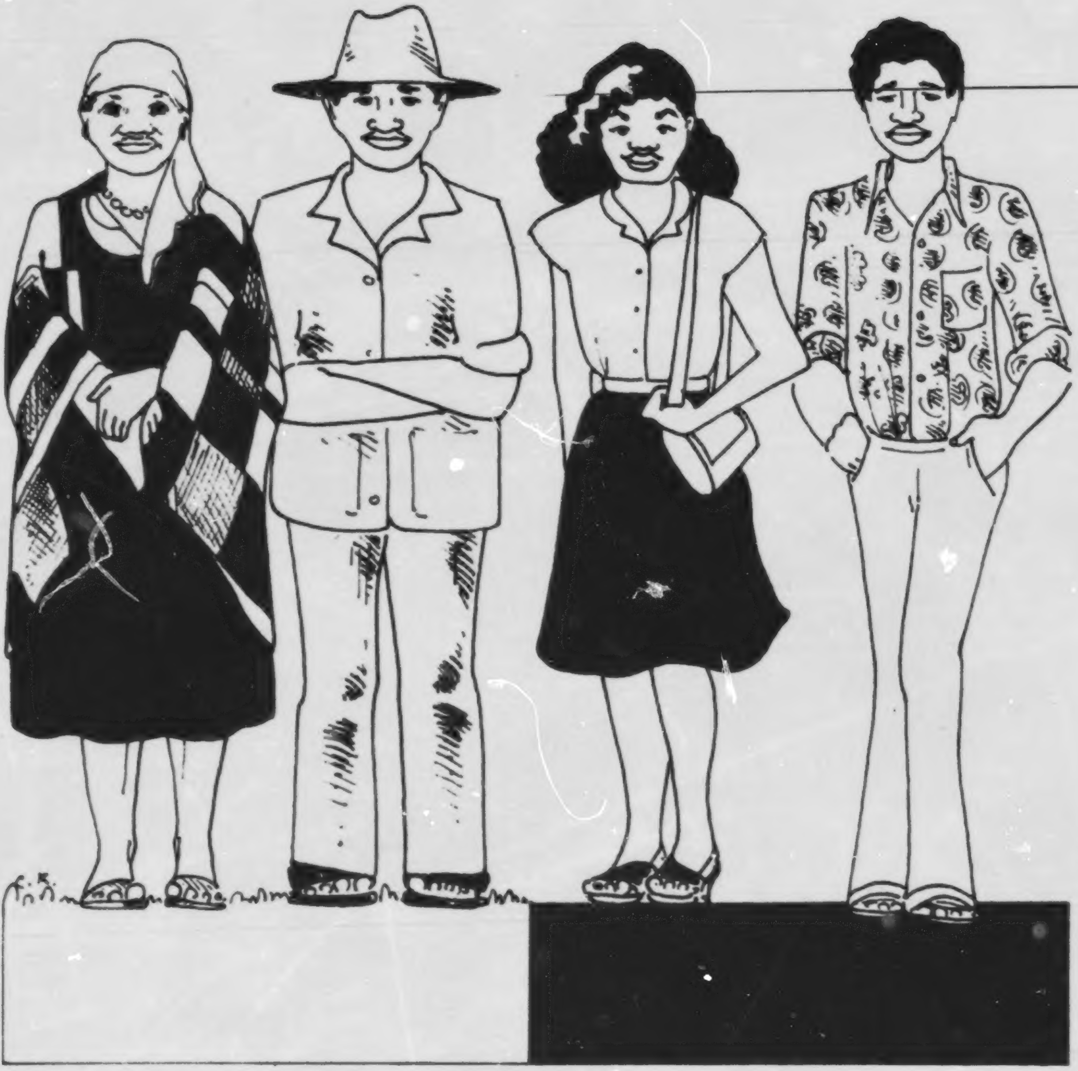
17.6 Cultural Involvement:

The generation gap is one of the most visible symptoms of the struggle that Tswana culture is going through as it faces the conflict with western technology and life. The "function" is one of the outgrowths of this interface. There are many others. Take a look at clothing, foods, drinking, transport, shelter and other basic things to see how the conflicts in cultural values are reflected in them.

UNIT EIGHTEEN: DRESS AND APPEARANCE

18.1 Unit Objectives: a. To learn the vocabulary to describe clothes and appearance.

b. To explore the subject of personal appearance.



18.2

a. A: Dimakatso o apereng?
B: O apere bolousu bo bohibidu
sekete se sethokwa
rwele ditlhako tse dintsho
" dikausu tse ditshweu

A: Modise o apereng?
B: O apere hempe e tshweu
borokgwe bo bosetlha
rwele ditlhako tse dithokwa
" dikausu tse ditala

b. A: A o bone (mosetsana) ole maabane?
B: (Mosetsana) ofe?
A: O a itse. Yo o apereng mosese o motala
bolousu bo bosetlha
borokgwe bo bosweu
(jalo-jalo)

Wa moriri o moleele (motona)
mokhutshwane (monnye)
logilweng

O moleele
Mokhutshwane
Mokima
Mosesane
Montle
Maswe

18.2 Translation: a.

A: What is Dimakatso wearing?
B: She has dressed in a red blouse
brown skirt
put on black shoes
white socks

A: What is Modise wearing?
B: He has dressed in a white shirt
dark trousers
put on brown shoes
blue socks

b.

A: Did you see that (girl) yesterday?
B: What (girl)?
A: You know. The one wearing the green dress
yellow blouse
white slacks
(etc.)

The one with long hair
short hair
braided hair

The tall one
short one
fat one
skinny one
pretty one
ugly one

18.3 Activities:
a. Learn the expressions in 18.2.a.
b. Go around the class with questions and answers describing everyone's clothing.
c. Write all additional vocabulary and expressions on the board.
d. The short dialogue in 18.2.b. can be played as a game between pairs of students, or by dividing the class into two teams.

18.4 Cultural Note:

Acceptable manners of dress are of some importance in Botswana. Although customs are changing, you would be well advised to stick within accepted standards until you are really sure where you stand. Ask people about this and try to realize that you are in a "fishbowl"--i.e., your dress will be noticed because you are an "expatriate" and because the example you set is often followed by the younger Batswana generation. Don't take this role lightly. The way people dress is a strong reflection of cultural values and you should take care not to accentuate the conflicts that already exist.
A few suggestions:

- Dress comfortably but conservatively.
- Women should wear dresses.
- Men should wear neat sport clothes.
- Use jeans and cutoffs only for informal activities.
- Try to appear neat and clean.

18.5

a.

Tom: O tshwanetse go apara jang mo Botswana Neo?

Neo: Jaaka o ntse, o siame.

Tom: Ee mma, mme ga ke itse gore nka apara dibokate leng, kana marokgwe a makhutshwane. A nka rwala diraba ke ya tirong?

Neo: Ke bona gore go tshwana fela le kwa Amerika. Go ya tirong kana sekolong o apara sentle, mme o rwala diraba, o apara dibokati le dikipa fa o iketlile.

b.

Betty: Basetsana bone?

Neo: Ba tshwanetse go apara mesese ka nako tsotlhe.

Dikeledi: Ga se nnete. Ga ke apare mesese ka nako tsotlhe.

Betty: Ee, o ne o apere bokate le diraba maabane.

Neo: Mmaago a reng?

Dikeledi: O mo segologolong.

c.

Tom: A o lemogile gore basadi ba apara mesese e e makgasa?

Betty: Ruri. Mme ba tlhatswa diaparo tsa bone. O apere hempe e le nngwe beke yotlhe.

Tom: Mme...

Betty: Le ditedu tse di maswe. Ke eng o sa beole gape wa kera moriri? Batho ba leka go nna phepa jaaka ba ka kgona.

18.5 Translation: a.

Tom: How should you dress in Botswana, Neo?
Neo: Like you are is O.K.
Tom: Yes, but I'm never sure when I can wear jeans, or if shorts are O.K., or if I can wear tennis sneakers to work?
Neo: I think it is like in America. For work or school you dress well, and wear sneakers, jeans and T-shirts when you are relaxing.

b.

Betty: But what about for girls?
Neo: Well. They should always wear a dress.
Dikeledi: That's not true. I don't always wear a dress.
Betty: Yes. You were wearing jeans and sneakers yesterday.
Neo: Yes, but what does your mother say?
Dikeledi: Oh! She's old-fashioned anyway!

c.

Tom: Did you notice that the women wear dresses that are torn?
Betty: Oh really. Well they wash their clothes. You have worn the same shirt for a week.
Tom: But...
Betty: And your ugly beard. Why don't you shave it off and cut your hair? People here try to be as neat and clean as possible.

18.6 Activities:

a. Learn and practice each dialogue.

b. Take 5-10 minutes after working with each dialogue to explore the questions in English.

c. Based upon these discussions in class, develop a variation of each dialogue that represents the views expressed.

d. A list might be developed of what should be worn in a variety of situations, and basic customs relating to appearance.

18.7 Cultural Involvement:

Try to find out what people think about dress and appearance. You will find quite a difference between old and young generations on this issue. Try to find answers to questions such as the following:

- What is acceptable dress for old people? young people?
- What are the items of clothing called?
- How do people "dress up?"
- Do certain styles of dress have a particular meaning?
- Find examples of what people mean when they say that someone is "dirty."

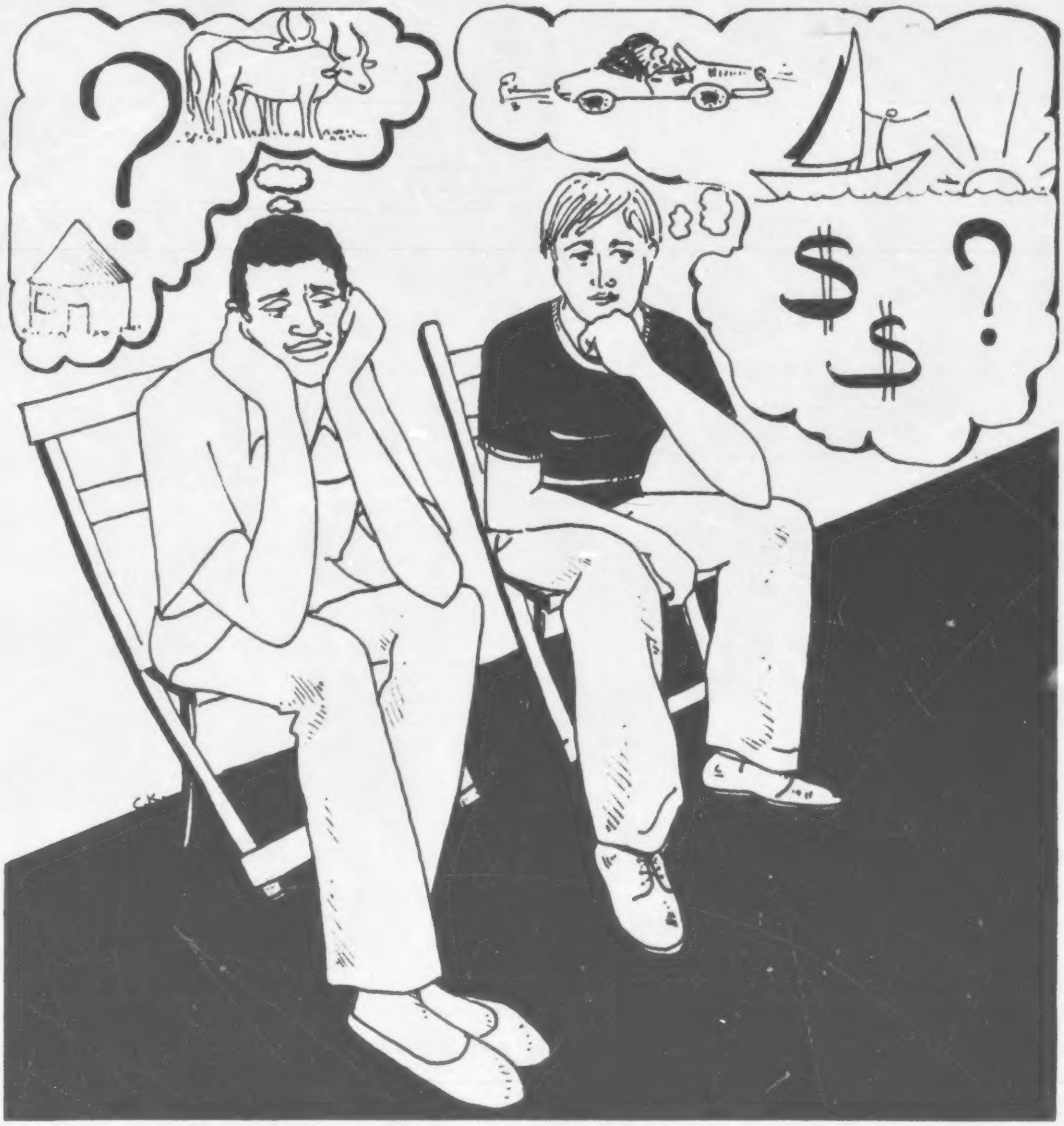
Concepts of personal cleanliness vary, but keep in mind that in general people are as clean as their living conditions permit. The same will be expected of you.

UNIT NINETEEN: AMBITIONS AND HOPES

19.1 Unit Objectives:

a. To share personal ambitions and hopes with others.

b. To learn the aspirations and dreams of Batswana both as individuals and as a community.



19.2

a.

Dimakatso: O tsile go dira eng mo Botswana?

Susan: Go ruta Science.

Dimakatso: A o ne o ka se ke wa bona tiro kwa Amerika?

Susan: Ke ne ke batla go nna le go bereka mo lefatsheng le sele.

Dimakatso: O tsile mo Botswana ka gore o itse gore re tlhoka matitshere a Science?

Susan: Nnyaa mm...Ke rometswe ke Mophato wa Kagiso mono.

Dimakatso: O raya gore o ne o sa itse gore o tla Botswana? Ga ke tlhaloganye gore o tsile go dira eng mono?

b.

Dimakatso: O solofela go dira eng ga o boela kwa Amerika?

Susan: Ga ke na bosupi. Ke solofela gore
ke tla...
Ke batla go...
Ke eletsa go...

c.

Dimakatso: O batla go dira eng fa o kgona?

Susan: Fa nka kgona, ke tla bona mafatshe
ya sekolong
ikhutsa
batla tiro
aga ntlo

19.2 Translation: a.

Dimakatso:	Why did you come to Botswana?
Susan:	To teach science.
Dimakatso:	Couldn't you get a job in America?
Susan:	Yes, but I wanted to know what it would be like to live and work in another country.
Dimakatso:	And so you came to Botswana because you knew that we need science teachers.
Susan:	Well, not exactly. The Peace Corps sent me here.
Dimakatso:	You mean you didn't know you would come to Botswana? I still don't understand why you came?

b.

Dimakatso:	What do you hope to do when you go back to America?
Susan:	I'm not sure. I hope that I can... I would like to... I wish that I could...

c.

Dimakatso:	What will you do if you can?
Susan:	If I can, I will see places go to school rest (vacation) find a job build a house

19.3 Activities:
- a. Learn and practice dialogue 19.2.a.
- b. Work as a class to develop a typical response in Setswana to the final question. (English may be used here but keep it to a minimum.)
- c. Each student should personalize the dialogue and provide his or her own response to the final question.
- d. Act out one or more of the variations.
- e. Learn the questions and expressions in 19.2.b. and be prepared to provide and individualize responses.
- f. A "chain of events" recitation might be done by each student for 19.2.e.
  --i.e., "If I can, I will travel.
  "If I travel, I will go to Kenya."
  "If I go to Kenya, I will learn Swahili,"
  etc.

19.4 Cultural Note:

Don't be surprised if people don't know or appreciate why you are in Botswana. They are used to having foreigners come and go, and many have stopped asking why. Try to get a sense of what people think about why you have come. Don't forget to ask yourself the same question from time to time.

19.5

a. Batho ba solofela eng?
Ba batlang mo botshelong?
Ba batlela bana ba bone eng?
Kutlwano
Lefatshe

b. Molemi o eletsa eng?
Morekisi
Mmereki wa meepo
Mmereki wa ditsela
Mosadi wa lolwapa
Morutwana

c. Batho ba logamaano (plan) a botshelo bo bo tlang jang?
Nako ya bogologolo e botlhokwa jang mo bathung gompieno?

d. Fa o ne o ka fiwa sekete sa dipula, o ne o ka dira eng?
Fa o ne o kgona go bona mafatshe, o ne o ka ya kae?
Fa o ne o kgona go bona mafatshe, o ne o phologolo efe?
Fa o ne o ka nna le selo se le sengwe, e ne e tla nna eng?
Fa o ne o ka nna le keletso ya selo sele sengwe, e ne e tla nna eng?

19.5 Translation: a. What do people hope for?
What do they want out of life?
What do they want for their children?
community?
country?

b. What would a farmer wish for?
clerk
miner
laborer
housewife
student

c. How do people plan for the future?
How important are the old times to people today?

d. If you had a million Pula, what would you do?
If you could go anywhere, where would you go?
If you were an animal, what animal would you be?
If you could possess only one thing, what would it be?
If you could have one wish, what would it be?

19.6 **Activities:**

a. Using the questions in this lesson, write a questionnaire to be read for interviewing people on this subject.

b. This will be most useful if you plan to interview both Batswana and Americans to make comparisons.

c. During a given week, a portion of the daily class activity could be devoted to these interviews, inviting into the class a cross-section of age groups and occupations.

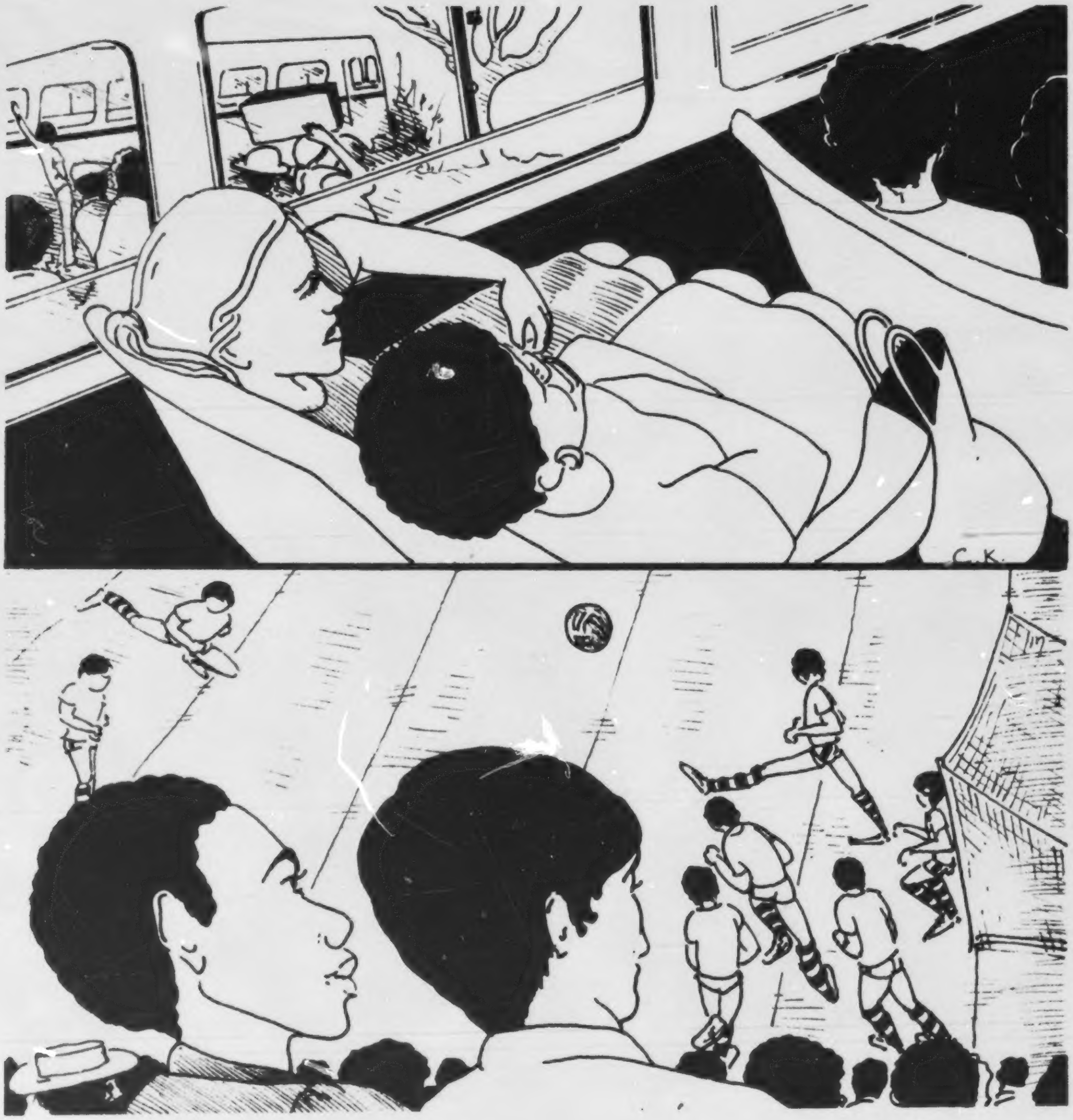
d. Be careful not to become inquisitors. Allow equal time for your interviewees to ask questions of you, and make sure that the purpose of the activity is clearly understood.

19.7 Cultural Involvement:

Make a limited survey to obtain a range of hopes and ambitions that might be typical for Batswana. The questions in this lesson and others that you can add will provide the basis for a questionnaire that you can use. You may not answer the question, but you will learn a great deal in asking it. --How do people see their lives and what are their dreams for a better life?

UNIT TWENTY: SHARING INTERESTS AND EXPERIENCES

20.1 Unit Objectives: a. To share personal interests and relate an interesting experience to someone.



20.2

a. Kwa motshamekong wa kgwele ya dinao

Moremi: A o rata go tshameka kgwele ya dinao?
Bob: Ee mme e farologanye le kgwele ya dinao kwa Amerika. Re e bitsa soccer.
Moremi: A o tshamekile kgwele ya dinao?
Bob: Ee go le gonnye.
Aoh! A o bone?
Moremi: Ke Pule, mongwe wa batshameki ba rona.
Bob: O tshwanetse go nthuta go tshameka kgwele ya dinao...ke raya kgwele ya dinao.

b. Mo Baseng

Dikeledi: O ya go dira eng kwa Gaborone Dorothy?
Dorothy: Ke ya go tlhola thekethe yame ya go ya Swaziland. Nna le Bob re batla go ya teng ka malatsi a boikhutso.
A o kile wa ya teng?
Dikeledi: Ee, ke ne ke le teng ngwaga e e fetileng. O ye kwa motseng o o mo dithabeng ga o le koo.
Dorothy: Ruri. Go ka bonwa eng gape?
Dikeledi: Gona le fa bothibelelong fa o ka nnang teng gape gona le dihotele tse ditona.
Dorothy: A o rata go bona mafelo?
Dikeledi: Ee, mme ga ke ise ke nne le tetlelelo e ntsi. Ke tla bona mafelo fa nka kgona.

20.2 Translation: a. At The Football Game

Moremi: Do you like to play football?
Bob: Yes, but I play a different kind of football in America. We call this soccer.
Moremi: Have you played soccer?
Bob: Yes, but only a little. Wow! Did you see that?
Moremi: Yes, that's Pule, one of our best players.
Bob: You'll have to teach me more about playing soccer...I mean football.

b. On The Bus

Dikeledi: What are you going to do in Gaborone, Dorothy?
Dorothy: I'm going to see about my ticket to go to Swaziland. Bob and I want (plan) to go there during the vacation. Have you been there?
Dikeledi: Yes, I was there last year. You should go to the mountain villages when you are there.
Dorothy: Oh really. What else is there to see?
Dikeledi: Well, there are camping places where you can stay, or big hotels if you want.
Dorothy: Do you like to travel?
Dikeledi: Yes, but I haven't had much opportunity. I would travel more if I could.

20.3 Activities:

a. Learn and practice the dialogues.
b. Extend the dialogues by continuing the conversation including further exchange of interests and experiences. This should be initiated with the class working together to construct additional sentences.
c. Each student should write a dialogue to explain his or her own interests.

20.4 Cultural Involvement:

Showing an honest curiosity about the interests and experiences of others is one of the best keys to making friends and gaining acceptance. This is not always easy in a different culture. The important thing is to grasp opportunities when they come along.

For this unit, try to go to a football game, dance, church and other events to identify common interests among Batswana. Note which interests are shared by which age groups. Which are related to community life? Family life? School? Church? etc.

20.5

a.

Pule: O diragaletswe ke eng jaaka o sa le o goroga mo Botswana?

Steve: Ke diragaletswe ke sengwe se se sa tlwaelegang mo leetong lame kwa Khutse.

Pule: Ao!

Steve: Ee, re ne ra thibelela gaufi le letsha, morago ga re sena go robala re ne ra utlwa ditau di kgorotlha.

Pule: A di ne tsa go tshosa?

Steve: Ee go le gonnye ka gore re ne re sa itse gore di bogaufi bokae?

Pule: A di ne tsa tla fa mathibelelong a lona?

Steve: Ga ke itse. Ke sone se se gakgamatsang. Ga gona o o neng a robala, re ne ra leba kwantle go di bona. Nako nngwe pele ga lotlatlana, sengwe sa thula tente, ra tloga ra utlwa modumo gaufi le leiso la rona.

Pule: Gongwe ditau di ne di bidiwa ke monkgo, di batla dijo.

Steve: Gongwe, mme mo mosong se se neng sa tlhokafala e ne ele thini ya jeme. A o raya gore ditau di ja jeme ka borotho maphakela?

20.5 Translation: a.

Pule: What was your most interesting experience since arriving in Botswana?

Steve: I had a strange thing happen on my trip to Khutse.

Pule: Oh yes.

Steve: Yes. We had camped right out on a pan, and after we went to bed we heard some lions begin to roar.

Pule: Did it scare you?

Steve: Yes, a little, because we didn't know how close the lions were.

Pule: Did they come into your camp?

Steve: I don't know. That's what is surprising. None of us could sleep and so we kept looking out of the tent to see them. Some time before dawn, something bumped against the tent and we heard noise near our fire pit.

Pule: Perhaps the lions were attracted by the smell and were looking for food.

Steve: Maybe, but in the morning the only thing that was missing was a tin of jam. Do you think lions have jam on their bread for breakfast?

20.6 Activities:

a. Study and practice the dialogue.
b. Each student should then develop a one minute "spiel" on his or her own most interesting experience since arriving in Botswana.
c. The instructor can facilitate the writing of this "spiel" by working out a sample text with the whole class. Make sure to include words and phrases that can be repeated.
d. Remember, the "spiel" may be written out to learn vocabulary, etc., but should not be read to the class. It should be extemporaneous.

20.7 Cultural Involvement:

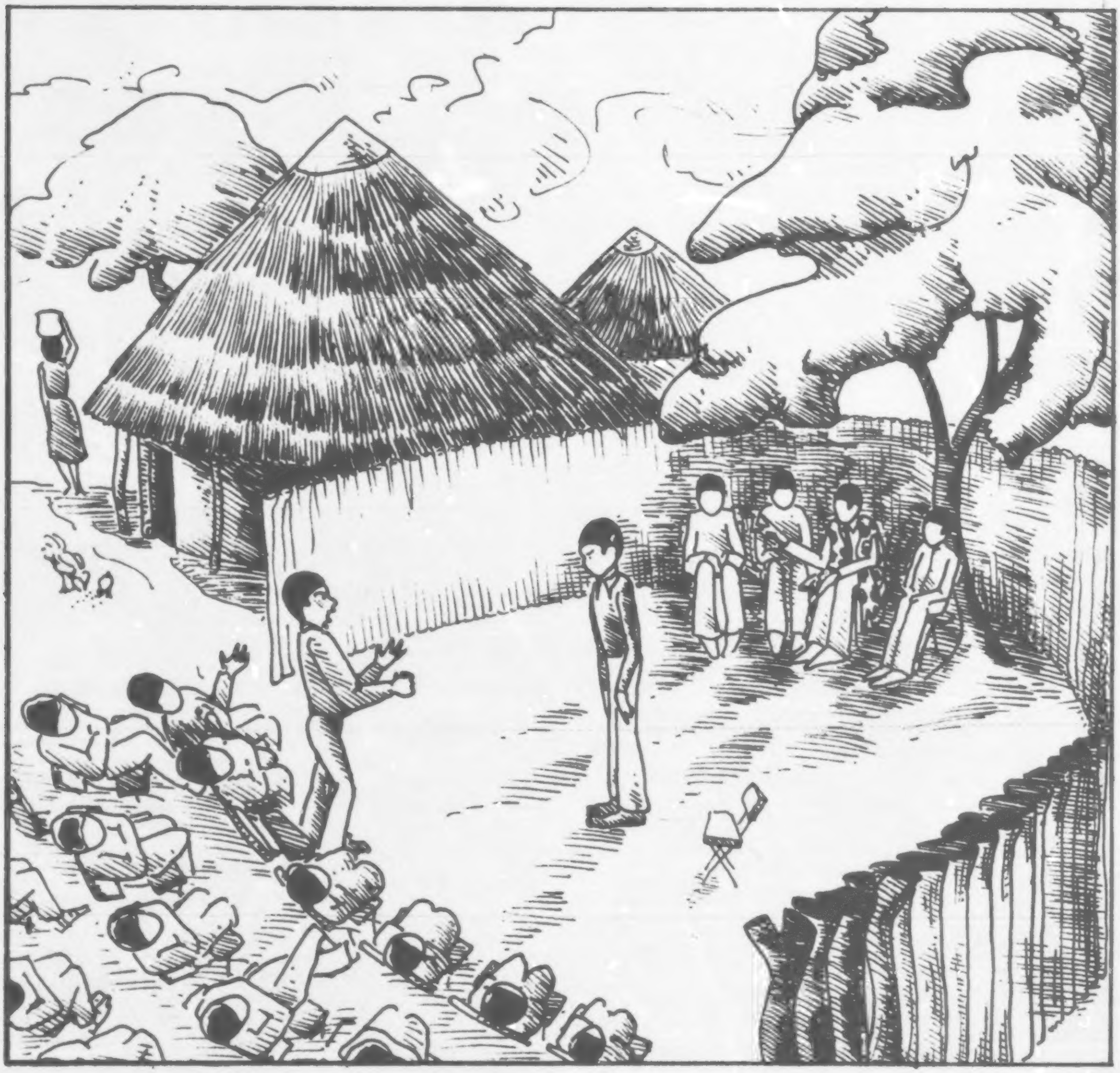
Telling about an experience is difficult since it involves developing plot and timing that contribute to making the story interesting. You would be well advised to have one or two brief tales prepared for use when the occasion demands. This is less fabricated than it may appear since most of us unconsciously develop such stories given enough time. Although there is no way of leading into this "experience sharing," if you are prepared, you can participate.

UNIT TWENTY-ONE: A VISIT TO THE KGOTLA

21.1 Unit Objectives:

a. To develop a basic understanding of the "kgotla" and what happens there.

b. To look at a typical "case" and explore the concept of justice in Tswana culture.



21.2

a\. Tom: O ya kae?
Modise: Kwa kgotleng, a o batla go tsamaya le nna?
Tom: Ee, ke batla go itse gore go diragala eng kwa kgotleng.
Modise: A o itse gore kgotla e kae?
Tom: Ke akanya jalo, ke felo, gaufi le diofisi tsa ga Goromente, fa go ageletsweng ka dikota, a ga go jalo?
Modise: Ee ke yone.
Tom: Tota ga ke itse gore go diragala eng teng.
Modise: Batho ba motse ba ya go buisana le kgosi ka ga mathata a bone. Didimala ba setse ba simolotse, a re reetse.
Tom: Modise ke eng go sena basadi?
Modise: Kgotla ke kwa banna ba buisanang ka ga dikgomo le didiba, jalo-jalo.
Tom: Kgosi e dira eng jaanong?
Modise: E atlhola mosekisiwa.

b\. Kgotla ke felo kwa batho ba kopanelang teng go buisana ka ga mathata a bone. Gantsi go ya banna ha e se fa mosadi a na le mathata. Kgosi ya motse e laola pitso ya kgotla gape e atlhola melato.

Mengwe ya melato e e isiwang kwa kgotleng ke ya bogodu ba leruo, dintwa, kiteo ya mosadi jalo-jalo. Ka dinako tse dingwe ba buisana ka mathata a pula. Tshireletso ya leruo mo diphologolong tsa naga.

21.2 Translation: a.

Tom: Where are you going?
Modise: To the kgotla. Do you want to go with me?
Tom: Yes, I want to know what happens at the kgotla.
Modise: Do you know where the kgotla is?
Tom: I think so; it is the place near the government offices, that has a wooden fence around it, isn't it?
Modise: Yes, that's it.
Tom: But I don't really know what happens there.
Modise: The people of the village go there to discuss problems with the chief. Quiet! They've already started, let's listen.
Tom: Modise, why are there no women here?
Modise: The kgotla is where men talk about things like cattle, the water supply, etc.
Tom: What is the kgosi doing now?
Modise: He is sentencing an accused man.

b. The kgotla is a place where people meet to discuss problems. Usually only men go, except when a woman has a problem. The chief of the village presides over the kgotla meeting, and acts as a judge in disputes.

Some of the topics of discussion at the kgotla would be small crimes such as cattle theft, fights, wife-beating, etc. At other times they discuss problems like the lack of rain and the safety of livestock from wild animals.

21.3 Activities:

a. Go through the dialogue once for pronunciation and general comprehension.
b. Check translation quickly.
c. Go back over the dialogue one sentence at a time to isolate vocabulary and expressions that are new.
d. Each student should make five questions to ask about the Kgotla.
e. Directed discussion follows with the instructor writing out any answers that are difficult.
f. Student then rewrites dialogue to reflect his or her own questions and the answers from the instructor.
g. 21.2.b. should be handled as an exercise for comprehension.
h. Instructor reads through narrative three times, stopping each time for questions, clarifications and vocabulary.
i. A final reading with books open followed by a question and answer period.

21.4 Cultural Involvement:

Visit a "Kgotla" meeting, but before you do, prepare a list of questions to be answered. For example:

a. What is the function of the "Kgotla?"
b. Who are the principal functionaries?
c. What are their respective roles?
d. What power does it have?
e. Who attends?
f. What is the process of judgment and sentencing?
g. What are the rights of the accused and the condemned?
h. What are the alternative forms of punishment meted out?

Your impressions should be discussed with others to fill in the picture and gain perspective.

21.5

a. Ke mangwe a mathata a a isiwang kwa kgotleng. Dibeke tse pedi tse di fetileng, Pule o ne a ya kwa tshimong a fitlhela dikgomo tsa ga Kagiso mo tshimong, di ne di e ja dingwe tsa dijalo tsa gagwe. O ne a tenega thata a ba a tlhatlhela dikgomo tsa ga Kagiso mo lesakeng la gagwe.

Fa Kagiso a lemoga se, o ne a ya kwa go Pule a kopa dikgomo tsa gagwe. Pule a re o tla mo neela dikgomo tsa gagwe fa a ka duela bontlha bongwe ba dijalo tse di jelweng. Kagiso a gana are "Dikgomo tsa me di tsene mo tshimong ya gago ka gore ga o a agelela tshimo ya gago. Jalo ke molato wa gago, e seng wame."

Fa o ne o le kgosi o ne o ka dira eng?

b.

21.5 Translation: a. Here is a problem that would be taken to a kgotla meeting. Two weeks ago Pule went to his field and found that Kagiso's cows had gotten into his field and were eating some of his crops. Angrily he took the cows to his own kraal.

When Kagiso discovered this, he went to Pule and asked for his cows back. Pule said he would only give Kagiso the cows back if he paid for the part of the crop that was eaten. Kagiso refused, saying: "My cows got into your field only because you didn't fence your field. So it is your fault, not mine!"

If you were the chief, what would you do?

b.

21.6 Activities:

a. Work through the text for aural comprehension, using the book only to clarify meaning.
b. By speaking with Batswana on your "route of langauge helpers," develop a solution to the case that might be handed down by the "kgotla."
c. Check this out with the chief or other elders if possible.
d. During your visits to the "kgotla" and with other people in the village, gather notes on a case that you can write up in Setswana and English under 21.5.b.
e. Share this case with the class and discuss.

21.7 Cultural Note:

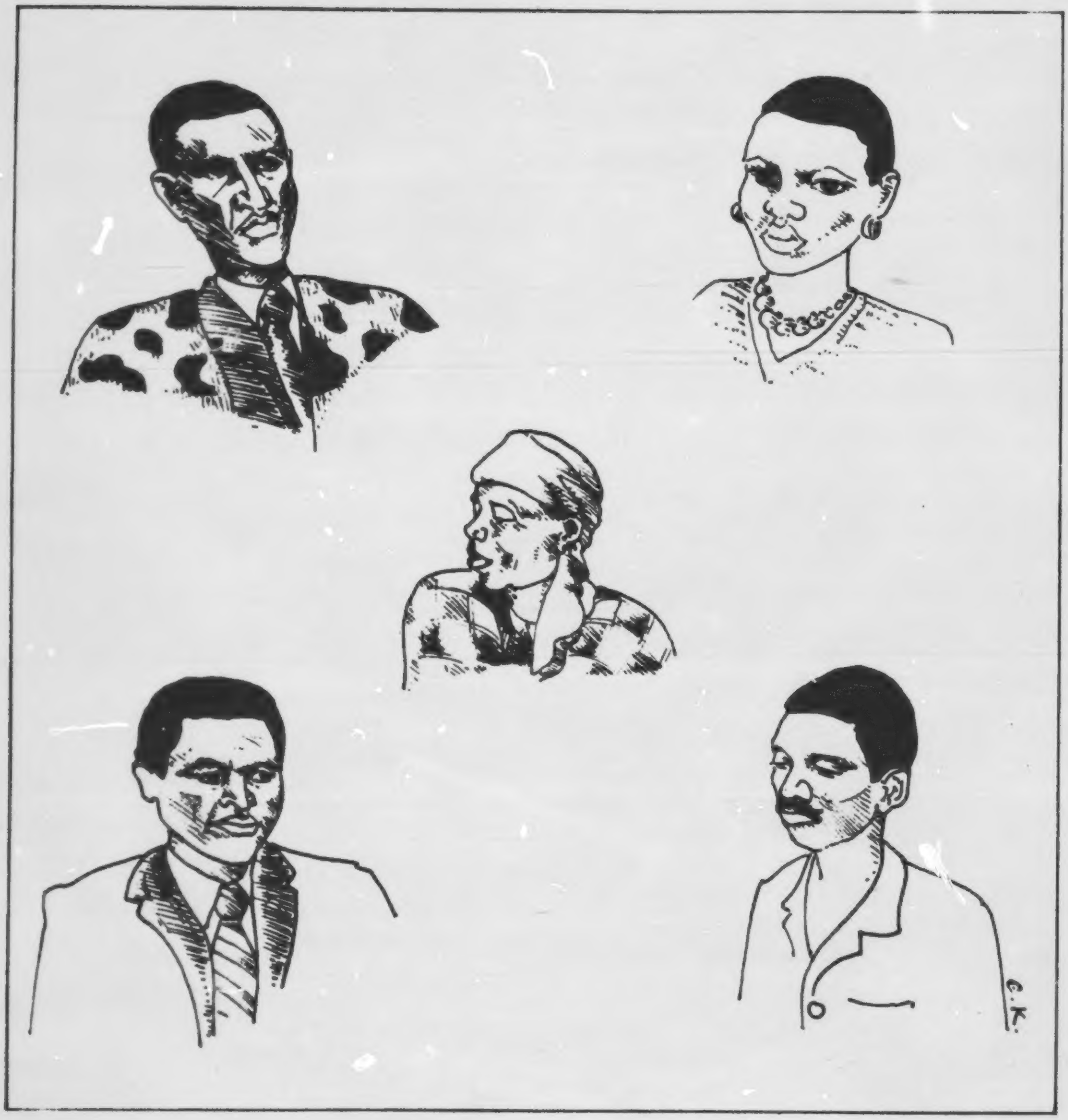
You should try to get from all this some sense of Tswana justice, the traditional system, and the modern system represented by the government. What are the respective roles of each and how do they interrelate?

UNIT TWENTY-TWO: BIO-SKETCHES

22.1 Unit Objectives:

a. To get an idea of who people are and what they do.

b. To begin to see how you fit into the picture; your role and relationships.



22.2

a. Kgosi

Leina lame ke Kgosiemang. Ke tsaletswe mono. Rre e ne e le kgosi mono mo dingwageng tse di fetileng. Jaanong ke nna kgosi ya motse o. Ke ikgantsha ka motse o le fa o le monnye. Nako tse dingwe re nna le mathata a re buisanang ka ga o ne kwa kgotleng mme gantsi re nna ka Kagiso.

b. Morutwana

Leina lame ke Dineo Kgosidintsi. Ke goletse kwa Mochudi. Ke tsena sekolo kwa Molepolole. Batsadi ba me ba nna kwa Mochudi. Ke nna le malome mo Molepolole. Fa ke tsoga ke ya nokeng, fa ke tswa nokeng ke gotsa molelo ke dira tee, fa ke fetsa ke a tlhapa, fa ke fetsa go tlhapa ke a apara fa ke feditse ke ya sekolong. Ka Labotlhano ke ya kwa masimong.

c. Mosadi Mogolo

Ke mosadimogolo. Leina lame ke Dimakatso. Ke na le bana ba le batlhano. Ngwanake yo motona ke Pule. O bereka kwa meepong. Ke nna le mosadi wa gagwe le bana. Ke tlhokomela bana gape ke bereka kwa masimong. Ke tshela bokete e sale monna wame a tlhokafala. Ka dinako tse dingwe ke rekisa bojalwa ba Setswana kana khadi gore ke bone madinyana.

22.2 Translation: a. Chief

My name is Kgosiemang. I was born here. My father was kgosi here in the past years. Now I am the kgosi of the village. I am proud of this village, even though it is small. Sometimes we have problems that we discuss at the kgotla, but usually we live in peace.

b. Student

My name is Dineo Kgosidintsi. I grew up in Mochudi. I go to school in Molepolole. My parents live in Mochudi. I live with my uncle in Molepolole. When I wake up I got to fetch water, when I get back I make a fire, then I make tea. When I'm finished I wash myself, then after washing I get dressed and go to school. On Friday I go to the lands.

c. Old Woman

I am an old woman. My name is Dimakatso. I have five children. My first born is Pule. He works at the mines. I live with his wife and children. I take care of the children and work on the land. I am having a hard life since my husband died. Sometimes I sell traditional Setswana beer and wine to get a little money.

22.3 Activities:
a. Go through the three bio-sketches for comprehension and structure.
b. Three students assume the roles of the "chief," the "student," and the "old woman" and present themselves to the class.
c. Questions and answers follow to expand upon the details of these characters and their lives.
d. Each student then develops a real or imaginary character sketch to present to the class in a similar fashion.
e. The "characters-in-search-of-an-author" technique can be employed here using illustrations to make the characters more graphic.

22.4 Cultural Involvement:

Try to develop a series of bio-sketches for the people that you speak with regularly in the village. You can't do this all at once without appearing to pry, but over the training period you should be able to learn quite a bit about your acquaintances. Write this down in Setswana as a self-learning exercise and don't forget to develop a bio-sketch for describing yourself to others.

22.5

a. Lekau Le Le Tlhokang Tiro

Ke Tau Moremi. Ke na le dingwaga di le 24. Ke nna kwa Mogobane. Ke tlogetse sekolo ngwaga e e fetileng kagore batsadi ba me ba ne ba sena madi. Ke ne ka ya kwa Gaborone go ya go batla tiro mme ka e tlhoka. Ke ne ka boela kwa motseng kagore le fa o sa bereke botshelo mo motseng bo botoka gona le kwa toropong. Gantsi ke ne ke ya kwa bojalweng go ya go itisa le go reetsa borre fa ba setse ba dihupile. Ka dinako tse dingwe ke ne ke thusa ditsala tsa me ditiro mo motseng.

b. Mmereki wa ga Goromente

Ke bereka mo lephateng la temo le leruo. Leina lame ke Pitso Radisele. Kagore ke bereka mo go goromente mono Gaborone ke nna le ba lolwapa lame. Gaetsho ke kwa Bobonong. Ke simolotse go bereka dingwaga tse tlhano tse di fetileng. Bana ba me ba tsena sekolo kwa Thornhill. Ke simolola go bereka maphakela ka 7:30. Ke ya dijong tsa motshegare go tloga ka ora ya bongwe go fitlhelela ora ya bobedi.

Re chaisa ka 4:30, tiro ya me e bokete thata mme ke a e rata ka gore ke direla lefatshe lame.

22.5 Translation: a. Young Man - Unemployed

I am Tau Moremi. I am 24 years old. I live in Mogobane. I left school last year because my parents didn't have money. I went to Gaborone to look for a job but I didn't get it. I came back to the village because life in the village is better than life in town. I usually go to the Shabeen to sit around and listen to my intoxicated elders. Sometimes I help my friends work in the village.

b. Government Worker

I work in the Department of Agriculture. My name is Pitso Radisele. Because I work in the government, I live here in Gaborone with my family. Originally I am from Bobonong. I started to work five years ago. My children go to Thornhill school. I start work at 7:30 in the morning. I go for lunch from one until two.

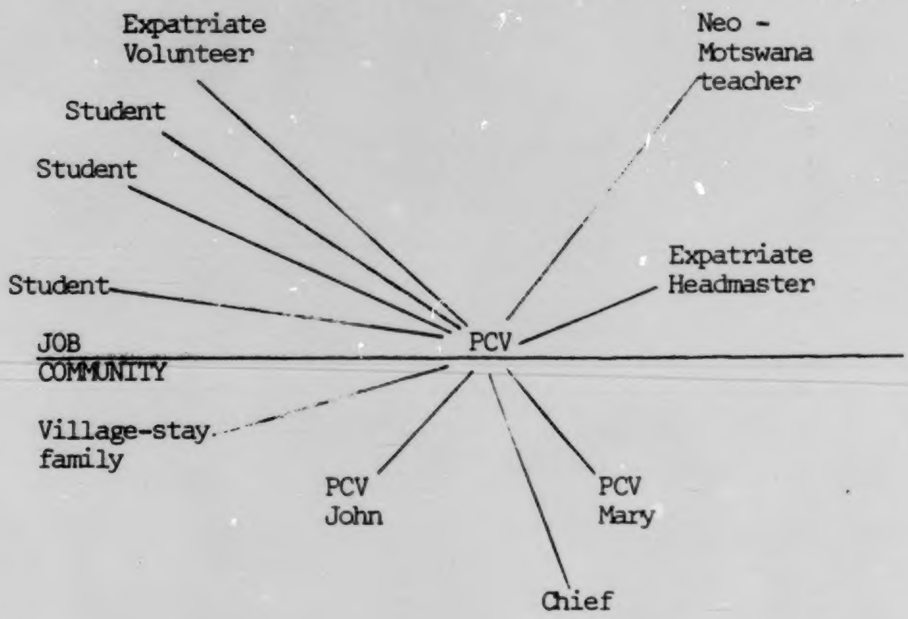
We knock off work at 4:30. My work is very hard but I like it because I serve my country.

22.6 Activities:

a. Develop aural comprehension by listening to each bio-sketch three times, asking questions after each reading.

b. Check meaning with the English translation.

c. Develop a "role model" for your relationships with those around you based upon the scheme shown below.


Expatriate Volunteer
Neo - Motswana teacher
Student
Student
Student
Expatriate Headmaster
JOB
PCV
COMMUNITY
Village-stay family
PCV John
PCV Mary
Chief

d. Using yourself as the center, draw in those people you normally relate to:
- use above/below the line for JOB vs. COMMUNITY relationships
- the length of the line to indicate closeness and distance of feelings
- this sample as an example for a PCV teacher in the village

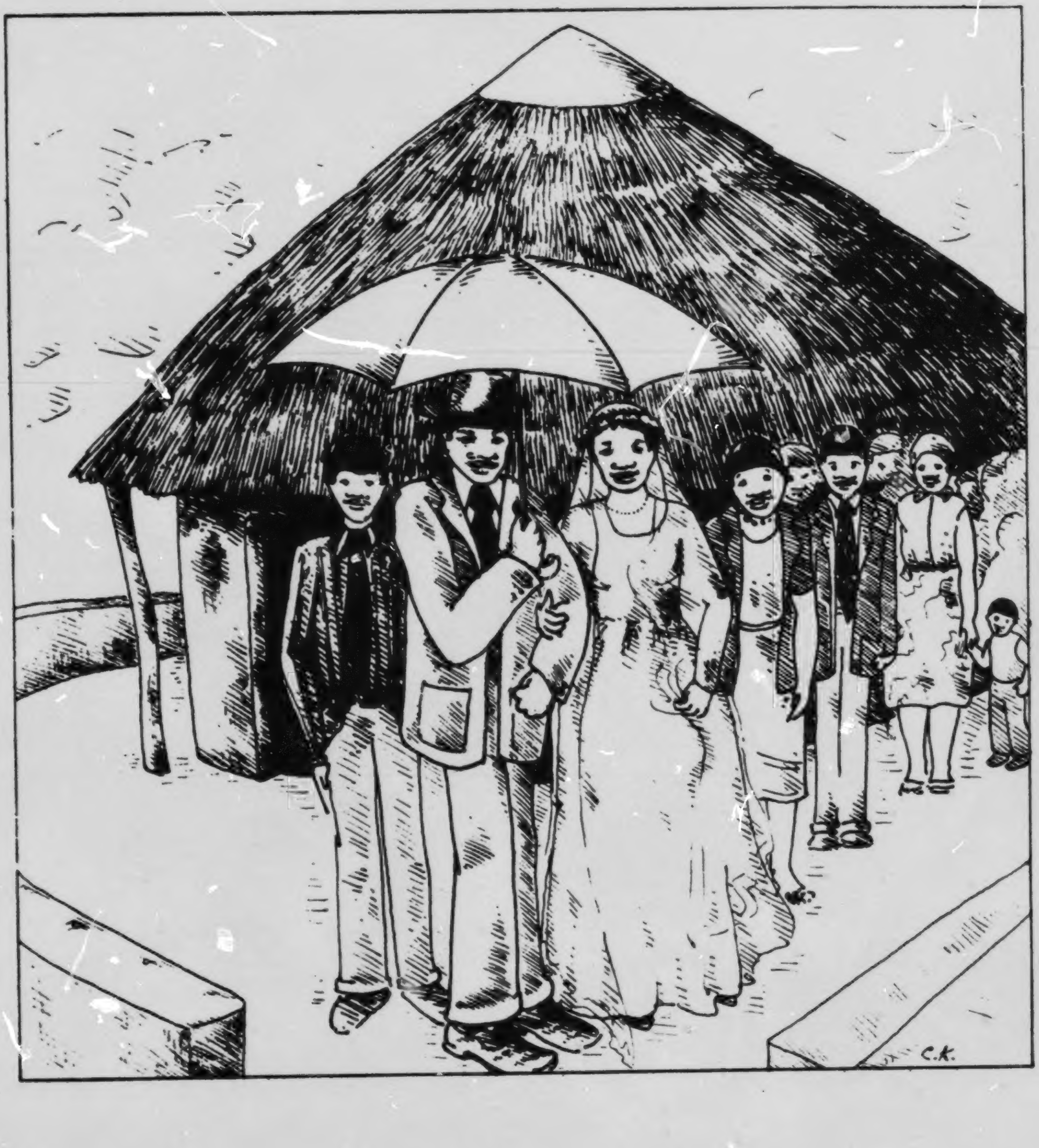
e. Compare your role model with others discussing the relationships to people in Setswana.

UNIT TWENTY-THREE: A WEDDING

23.1 **Unit Objectives:**

a. To explore the language and customs related to marriage.

b. To compare dating customs in the U.S. and Botswana.



23.2

a. Gona le lenyalo kwa lapeng la ga Moatshe. Ba lolwapa ba simolotse go baakanyetsa lenyalo dibeke-beke. Lolwapa lo kgaphilwe, go agilwe loobo gore baeng ba ikhutse teng. Ba masika ba apaya bojalwa le dijo tsa mokete.

Gona le fologa e tshweu mo setlhareng kwantle ga lolwapa e e supang gore gona le lenyalo. Fa lenyalo le simolola ka Labotlhano batho ba simolola go goroga go tloga letsatsi leo go fitlhelela letsatsi le lenyalo le felang ka lone. Ba robala gongwe le gongwe fa ba ka latsang tlhogo teng fa go sena matlo a a lekaneng kana fa batho ba le bantsi. Basimane le basetsana le bagolo bangwe ba opelela monyadi.

b. Ellen: Ke itumeletse fa o ntaleditse lenyalo la ga ntsalao. Gona le batho ba le bantsi, dijo le dino.

Dineo: Mo Botswana re rata gore banyadi ba simolole botshelo ba bone sentle ka moletlo o motona.

Ellen: Ke sengwe se ke sa se tlhaloganyeng, monyadi o kae?

Dineo: O mo tlung.

Ellen: Ba dirang?

Dineo: Ba a ipaakanya, fa ba feditse ba tla tswela kwantle mme pele a tswela kwantle basimane le basetsana le bagolo bangwe ba tla simolola go opela gore a tswele kwantle. Ba tla ya go nna kwa leobong ba reetsa dipina le maboko.

Ellen: Ke bao ba a tswa. Ntsalao o montle.

Dineo: Ruri!

Ellen: Ga ba lebege ba itumetse.

Dineo: Ke gore rona Batswana re tsaya lenyalo jaaka sengwe sa botlhokwa, fa ba tshega batho ba tla akanya gore ga ba bone gore lenyalo ke selo sa botlhokwa.

Ellen: Bona mosadimogolo yole yoo goelelang monyadi!

Dineo: Nnyaa, ke moetlo wa Setswana. O laya monyadi.

23.2 Translation:

a. There is a wedding going on at the Moatshe household. The family has been preparing for the wedding for weeks. The floors of the rondavels have been freshly dunged and a lean-to has been built for the more honored guests. The relatives have been making drinks and food for the occasion.

There is a white flag flying from the tree outside the compound announcing the wedding. If the wedding is to start on Friday, people will be arriving from Friday morning until the very last day. They will sleep wherever they can find room to lay their heads if there is not enough room inside. Boys and girls and some adults sing for the couple.

b. Ellen: Thank you for inviting me to your cousin's wedding. So many people! So much food and drink!
Dineo: In Botswana we like to help the bride and groom start their life together with a celebration.
Ellen: That is something that I don't understand. Where are the bride and groom?
Dineo: They're in the house.
Ellen: What are they doing there?
Dineo: They are getting ready. When they are finished, they will come outside. But before they do, boys, girls and some adults will begin to sing to call them out. Then they will come out and sit under the lean-to where they will listen to the songs and poems.
Ellen: Here they come ! Your cousin looks beautiful.
Dineo: Really?
Ellen: But they don't look like they're happy!
Dineo: That is because we Batswana consider a wedding a serious matter. If they laugh, people would think that they weren't taking it seriously.
Ellen: Listen to that woman shouting at the bride!
Dineo: No! That is a Tswana custom. She is taunting the bride with proverbs of the problems of married life.

23.3 Activities:

a. Read through the narrative several times, stopping for questions and vocabulary clarification after each reading.
b. Go on to the dialogue, working through this for pronunciation and comprehension.
c. Students should then pair off and work through their own version of a dialogue about the marriage.
d. The class can jointly develop a revised version of the narrative that reflects interests and new information that has come up during the lesson.

23.4 Cultural Involvement:

Go to a wedding, a funeral, a baptism, a birthday, or other celebrations that mark milestones in life important to the Batswana. Plan your questions in Setswana beforehand so that you will be prepared to ask people about what is happening and why. Try to get a sense for how important the celebration is and why. How are traditional and modern influences reflected in these celebrations? Aside from learning about the culture, these events are great opportunities to meet and talk with people. Don't hesitate to get involved when you are invited.

23.5

a. Go ratana mo Botswana gompieno ga tshwana le kwa Amerika bogologolo. Banna ke bona ba simololang go bua le basadi. Manyalo a ne a rulaganngwa ke batsadi mme jaanong ga se ba bantsi ba ba latelang moetlo oo. Mo motseng basha ba ka kopana kwa mafelong jaaka kwa dikopelong kana kwa nokeng. Sengwe sa botlhokwa ke se, mo Botswana go atlana kana go tshwaragana mo matlhong a batho go dira gore bagolo le basha bangwe ba go lebele kwa tlase.

O ka tshwantshanya moetlo wa Amerika le Botswana jang mo leratong fa gare ga banna le basadi?

b.

23.5 Translation: a. Romance in Botswana today is very similar to the way it was in America in the past. Men take the initiative in both starting a relationship and continuing it. Marriages used to be arranged by the parents but that custom has died out. In the villages young couples can meet in the evenings at places like the village choir or down by the river. An important thing to remember in Botswana is that a public display of affection is considered wrong. Kissing, hugging and holding hands in public is looked down on by adults and most young people.

How would you compare American and Tswana relationships between men and women?

b.

23.6 Activities:

a. Cover the narrative as a comprehension exercise, reading through it several times and using questions and answers to clarify meaning.

b. Only turn to the English translation to confirm meaning.

c. This could be followed by a discussion, in Setswana, of dating and male-female relationships and roles in Botswana and the U.S.

d. Each student should write up a short report of this discussion to be added as part "b" of 23.5.

23.7 Cultural Involvement:

Understanding how men and women relate to each other is a key to seeing how another society works. You should discuss with others what you want to learn and make notes on your findings.

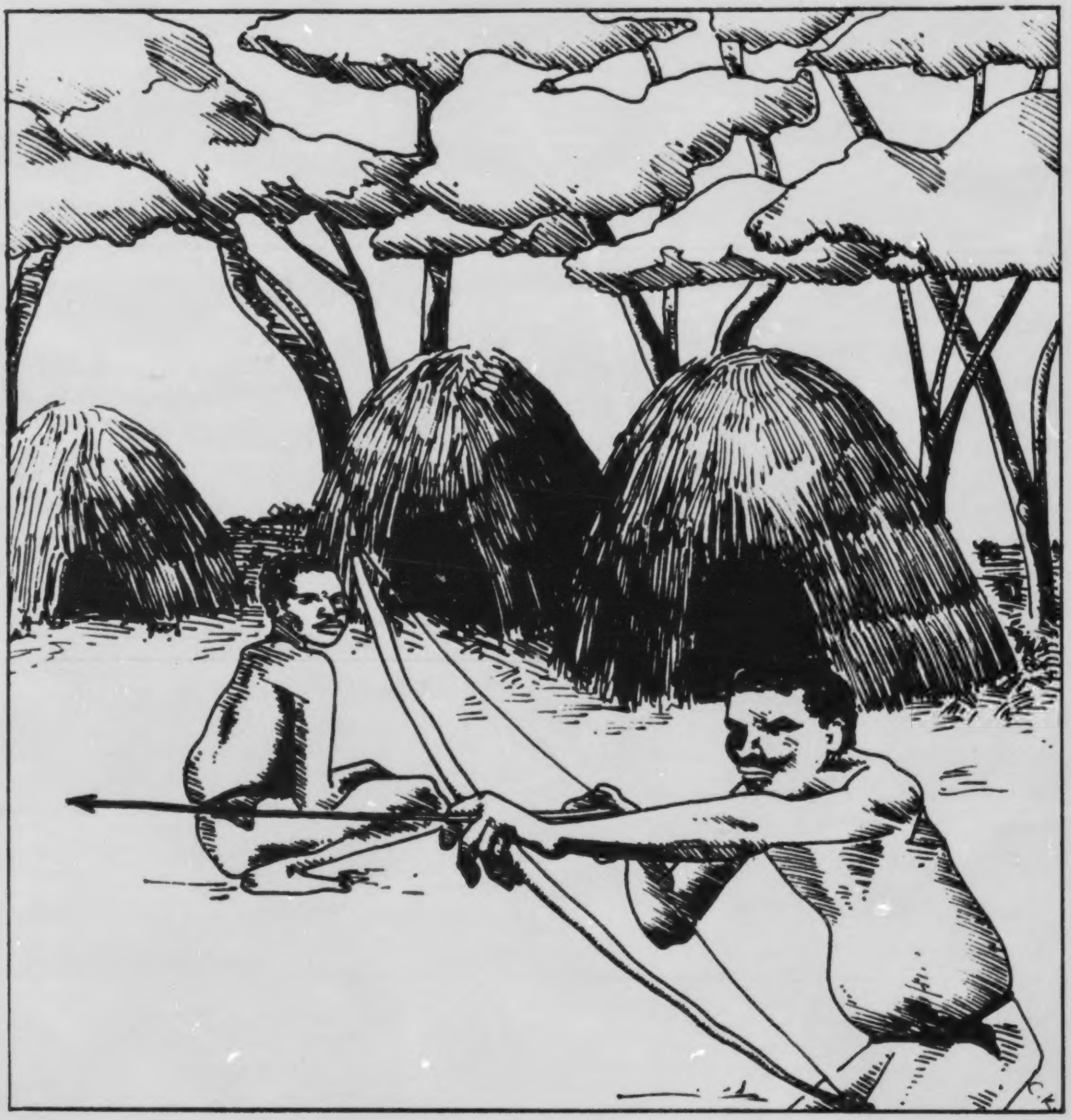
Some sample questions might be:

- How do boys and girls meet?
- What are the differences in their upbringing?
- What roles and responsibilities are they assigned?
- What about unwed mothers?
- Who takes care of the children?
- How are modern influences contributing positively, or negatively, to male and female roles and relationships?

UNIT TWENTY-FOUR: THE BASARWA

24.1 Unit Objectives: a. To learn something of the Basarwa.

b. To explore the range of tribal, racial and cultural differences that exist in Botswana.



24.2

a.

Judy: A o itse sengwe ka ga Basarwa?
Pono: Ee, o batla go itse eng ka ga bone?
Judy: Ke batla go itse gore ba tshela jang le gore ba nna kae?
Pono: Basarwa ba nna kwa sekakeng sa Kgalagadi.
Judy: A ke batho ba ba leele kana ba ba khutshwane?
Pono: Bontsi ba bone ba ba khutshwane.
Judy: Ba tshela jang?
Pono: Ba tshela bokete ka gore ga ba na se e leng sa bone. Mathata a bone a matona ke metsi.
Judy: A ba ne le masimo?
Pono: Nnyaa, ga ba leme ga ba na masimo.
Judy: Ba ja eng?
Pono: Ba ja maungo a naga le nama.

b.

24.2

a.

Judy: Do you know anything about the Basarwa?
Pono: Yes, what do you want to know about them?
Judy: I want to know how and where they live.
Pono: The Basarwa live in the Kalahari Desert.
Judy: Are they tall people or short people?
Pono: Most of them are short.
Judy: How do they live?
Pono: They have a hard life because they have no possessions to speak of. Their biggest problem is water.
Judy: Do they own land?
Pono: No, they don't plow, and they own no land.
Judy: What do they eat?
Pono: They eat white fruits and meat.

b.

24.3 Activities:

a. Practice the dialogue for pronunciation, structure and comprehension.
b. Together with the other students and the instructor, discuss the relationships and attitudes that exist between the Basarwa and the Batswana.
c. Write a dialogue which reflects this discussion. This should include questions such as, "What do you think...," "How do you feel...," and "Why...?"

24.4 Cultural Involvement:

Try to get an idea of how people feel about the Basarwa. If possible, make an effort to meet a Mosarwa and learn as much as you can from direct experience. You can learn much about a society from the way it deals with minority groups. You may not like all of what you learn, but try not to judge so much as to understand.

If you are in an area that is far from the Basarwa, you might want to apply the same exploration to the Herero or other tribal groups that live in the area. The lessons to be learned are equally significant and will help you to get a sense for the variety of influences upon the language and society.

Try to learn at least the basic greetings used by whatever cultural gorup you explore. While you are not ready to tackle another language yet, you will find that even minimal knowledge of a second language used in the region will help you with vocabulary and pronunciation variations.

24.5 a. Basarwa ke morafe wa Batswana, ba nna kwa sekakeng sa Kgalagadi. Ba tshela ka go tsoma le maungo a naga. Ga ba na leruo lepe kana dilo di le dintsi tse e leng tsa bone.

Basarwa ba aga maobo ka gore ga banne felo go le gongwe lobaka lo lo leele ka ntata ya go tlhoka metsi. Ba tlogela morafe wa bona go ya kwa metseng e metona, ba nna le mathata ka gore ba tshwanela go ithuta Setswana gape ka gore Batswana bangwe ba ba lebela kwa tlase ka ntata ya go tlhoka go rutega.

24.5 Translation: a. The Basarwa are a tribe in Botswana that lives in the Kalahari desert. They live by hunting and gathering. They have no livestock nor many things to call their own. The Basarwa build temporary houses because they have to keep moving from place to place for lack of water. Sometimes Basarwa will leave the tribe and go to a big village. But they encounter many problems because they must learn to speak Setswana and because some Batswana look down on the Bosarwa because of their lack of education.

24.6 Activities:

a. Go over the narrative for comprehension and structure.

b. Each student should then choose a subject to report to the class.
Possible topic could be:
  - the Herero
  - Basarwa
  - tribal distinctions among the Batswana
  - Indians in Botswana
  - "whites" as a minority group
  - etc.

c. This report should be written into the book, but should not be read to the class. Give the report as best you can in Setswana, allowing time for questions from the class.

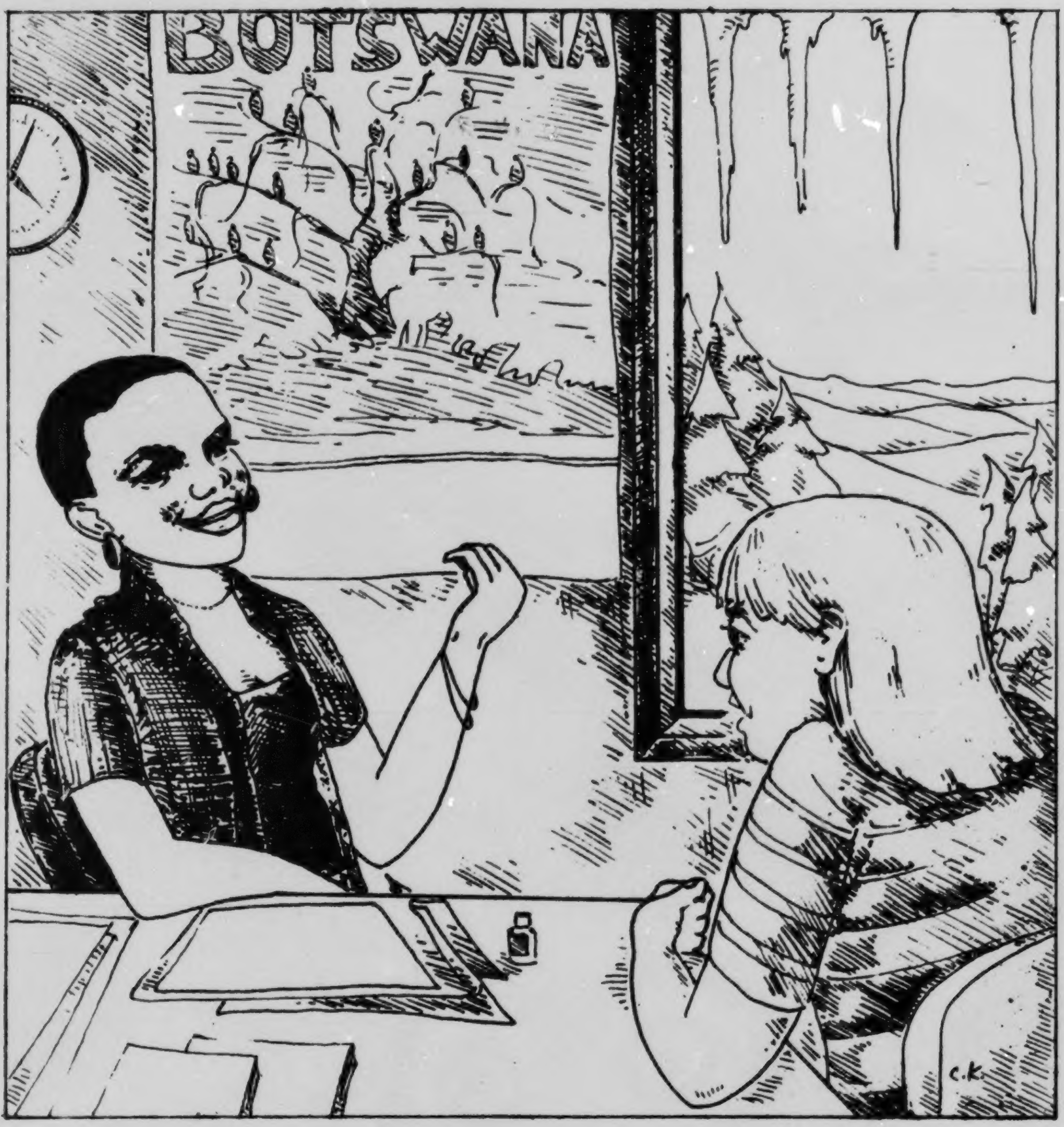
24.7 Cultural Involvement:

Pick a minority racial, tribal or cultural group and try to get a feeling for how they see Botswana. There are Portuguese butchers, Indian shopkeepers, Basarwa, the Herero, Rhodesian and South African refugees who are all part of the larger culture and helping to shape the reality that you are living in. Furthermore, a third-person perspective will be valuable to your own understanding. As always, be prepared with questions that you hope to answer.
For example:

- How do they deal with the language?
- In what ways do they adopt Tswana ways?
- In what ways do they remain distinct?
- How much are they "integrated" into Tswana society?
- Why are they here?
- Are there limitations upon their participation in Tswana life?

UNIT TWENTY-FIVE: CULTURAL COMPARISONS

25.1 Unit Objectives: a. To compare the cultural impressions of a visitor to Botswana, and a visitor to America.



25.2

a.

Sue: O lebega o sa itumela, a o tlhwaafetse Helen?

Helen: Ee, ga se gore ga ke rate U.S. kegore dilo di farologanye thata.

Sue: Ke itse gore go ntse jang. Ke ne ka ikutlwa ke ntse jalo le nna fa ke ne ke le kwa Botswana. Go feta kagore gone go le molelo ka nako tsotlhe.

Helen: Bogolo jang ke tlhwafaletse mekete (parties) ya Botswana. Mono fa go na le mekete batho ba nna fa fatshe ba a bua mme kwa Botswana re a bina.

Sue: Selo sa ntlha fa o goroga kwa Botswana o tla dira eng?

Helen: Ke tla bolelela ditsala tsame ka ga kapoko le "The Big Apple" New York. O ne wa dira eng fa o goroga mono Amerika?

Sue: Ke ne ka ya go ja pizza, ka lebelela television, selo segolo sa Amerika!

b.

25.2 Translation: a.

Sue: You are looking kind of sad; are you feeling homesick, Helen?

Helen: Sort of! I mean it is not that I don't like the United States, it is just that things are different here!

Sue: I know how you feel; I felt the same way when I was in Botswana. And it was more than just because it was always so hot.

Helen: I especially miss the parties. Here when you have a party you just sit around and talk, but in Botswana we go wild!

Sue: What is the first thing you are going to do when you get home?

Helen: I am going to tell my friends about the snow and New York City. What did you do when you came back?

Sue: I went out and had a pizza! Then I watched television! Typical American things!

b.

25.3 Activities:

a. Practice the dialogue for pronunciation and comprehension and then have students act it out.
b. Students then pair up to write their own version of the dialogue beginning with the same few lines, but reflecting their own feelings and experiences.
c. Each pair then acts out their dialogue for the class.
d. Some questions and discussion should follow each role play to allow the rest of the class to participate.
e. KEEP THE DISCUSSION IN SETSWANA, and students should write up their dialogues under 25.3.b.

25.4 Cultural Involvement:

Write a one page "critical incident" in Setswana. This is a brief description of a personal encounter that has impressed you with the differences in cultural perspectives between America and Botswana, and resulted in greater cultural awareness and understanding on your part. A good "critical incident" often reads a bit like a chapter from a mystery thriller which leaves the ending for you to figure out. The idea is to write up a personal experience describing not just what happened, but the sights, sounds, smells, feelings, people and other elements of the scene, such that others can get a "feel" for what it was like. The "incident" should present some opportunity or problem that required you to make a decision and take action in a situation of conflicting values, attitudes and beliefs. Develop your story as graphically as possible up to the point where something had to be done, and then pose the question, "What would you do now?" This is the cue for discussion which may be preceded by giving people a chance to collect their thoughts in Setswana.

"Critical Incidents" can and should be discussed with mixed groups of Batswana and volunteers, and they need not always focus upon problems. It is often useful to role play spontaneously some "solutions" to find out what might happen if certain decisions and actions were taken.

25.5

a. Lefatshe la Amerika le farologanye thata le kwa ke tswang teng. Le lentle thata, le na le ditlhare le ditlhaba tse tala. Ma-Amerika a farologanye thata. Batho ba mono Amerika ba bereka thata mo e leng gore ga ba na nako ya go bua le baeng. Sengwe sa dilo tse ke di lemogileng, mme ke sa tlhaloganye ke se, fa motho a tsena mo ofising a batla sengwe kana a batla go botsa mongwe, ka sengwe ga a itshwenye ka go dumedisa, ba botsa fela. Bontsi ba batho ga ba na botsalano (they are not friendly). Mo mafelong jaaka New York ga go motho yo o nang le nako ya yo mongwe. Sengwe sa bofelo ke se, bontsi ba basadi ba Amerika ba batla kgololego.

--Helen Moatshe
Motswana mo Amerika

b. Maikutlo ame fa ke tswa kwa Botswana jaaka ke ne ke tsholegile sentle thata. Ga go gope kwa nkileng ka tsholega sentle jaaka kwa Botswana. Gape ke ne ke sireletsegile thata. Batho ba ne ba ntsaya ka fa ke leng ka gone. Ke ne ke phuthologile, le fa gantsi ba ne ba se ka ba ntlhaloganya le bangwe le bone ba ne ba tsholegile jalo. Batho ba Botswana ba a tlhokega. Maikutlo ame a bobedi ga a tlhokege thata, batho ba ikaeletse go itumedisa le fa tota seo se tlhoka maikarabelo, Makgetho a mantsi ke ne ke bona Batswana ba dumelana le dikakanyo tsame go na le tsa bone.

--Sue Raufer
Mo Amerika mo Botswana

25.5 Translation: a. America is different from where I came from. The place is very beautiful, with trees and the green hills. People in the States are very different, not very open. People here are always busy. They don't really have much time to spend with others, i.e., strangers. One of the things that I noticed, but that I don't understand, is that when somebody comes into an office to ask another person for something they don't even bother to greet them; they just ask, right away. Most people are not very friendly. In places like New York no one had time for anybody. Finally I would say that most women want liberty.

--Helen Moatshe, a Motswana in America

b. The main feeling I got from Botswana was a reflection on the way I was treated and how I saw others treated there. Nowhere else have I, as a young white American woman, felt so comfortable and safe. I felt that people related to me for what I was, out in the open, even if they didn't always understand me, Others were treated in the same way. In Botswana people are important. The second feeling is not necessarily positive. People aimed to please, even when that meant compromising on their own values and opinions. Many times I felt that the Batswana thought more about my opinion than their own, even though in most cases they were more capable of making the right decision.

--Sue Raufer, an American in Botswana

25.6 Activities:

a. Practice the narratives as comprehension exercises - i.e., repeated readings followed by questions and discussion.
b. Each student should then write up 1-2 paragraphs to describe their own impressions of Botswana.
c. Using the written impressions as a base, the student will give a 3 minute talk to the class on this subject.
d. The presentation should be carefully limited to 3 minutes and notes may be used, but no reading from a prepared text.

25.7 Cultural Involvement:

Develop a short (5-10 minute) speech in Setswana. This might be a presentation on "How to Plant Vegetables," "My impressions of Botswana," "Organizing a Small Craft Cooperative," or "An Expression of Thanks to My Friends and Co-workers." Pick a topic that you might actually be able to use for work or social reasons. Give it to the class, and if possible, try it out on a few of your Batswana friends to get their impressions and corrections. It's great practice for your Setswana, and good preparation for that opportunity to use your Setswana in a more formal setting. Be assured that your efforts in this regard will be appreciated and respected.

ENGLISH-SETSWANA GLOSSARY

A-AFR

A LITTLE BIT	golegonnye
A LITTLE WHILE AGO (LATER)	kgantele
ABLE	go kgona (kgonne)
ABOUT	ka ga
ABOVE	fa godimo
ACCEPT	go amogela (amogetse)
ACCIDENT	kotsi/di-
ACCOMPANY	go pata (patile)
ACCUSE	go sekisa (sekisitse)
ACT (BEHAVE)	boitshwaro
ACT (TAKE ACTION)	go tsaya kgato (tsere)
ACTION	kgato
ADD	go kopanya (kopantse)
ADJUDGE	go atlhola (atlhotse)
ADMIT	go dumela (dumetse)
ADULTS	bagolo
AFFAIRS	mathata
AFFORD	go kgona (kgonne)
AFTER	morago
AFTERNOON	maitseboa
AFRAID	go tshoga (tshogile)
AFRAID	go tshaba (tshabile)
AFRIKAANS	Seburu

AGAIN	gape
AGAINST	kgatlhano
AGE	ngwaga/di-
AGO	bogologolo
AGREE	go dumela (dumetse)
AGRICULTURE	temo
AIR	phefo
AIRPLANE	sefofane/di-
ALIKE	tshwana
ALL	tlhe
ALL RIGHT	go siame
ALL TOGETHER	gotlhe
ALLOW	go dumelela (dumeletse)
ALOE	mokgopha (me)
ALONE	nosi
ALSO	le
ALTHOUGH	le fa gontse jalo
ALWAYS	ka metlha
AMBITIONS	megopolo
AMERICA(N)	Amerika (mo)
AMOUNT	palo
AND	le
ANGER	bogale

ANGLICAN	chache
ANGRY	go galefa (galefile)
ANIMAL	phologolo/di-
ANOTHER	(_____) ngwe
ANSWER	karabo/di-
ANSWER	go araba (arabile)
ANT HEAP	seolo/di-
ANY	(____) ngwe
ANYBODY	mongwe le mongwe
ANYTHING	sengwe le sengwe
APPEAR	go bonala e kete (bonetse)
APPEARANCE	sebopego/di-
APPEARS FIT	go itekanela (itekanetse)
ARM	legetla/ma-
ARMY	masole
AROUND	tikologo, teng
ARRIVE	go goroga (gorogile)
AS	jaaka
ASH	molora/me-
ASK	go botsa (boditse)
ASPIRIN	aseporo/di-
AT	kwa
ATTRACT	go gogela (gogetswe)

AUTUMN	letlhabula
AXE	selepe/di-

B

BABY	lesea/ma-
BACK	go boa (boile)
BACK	mokwatla/me-
BACKYARD	segotlo/di-
BAD	maswe
BAG	kgetsana/di-
BAGGAGE	morwalo/me-
BAISIN	beisane/di-
BALL	kgwele/di- bolo/di-
BANDAGE	sehapo/di-
BANK	polokelo, banka /di-
BANK	go banka (bankile) go boloka (bolokile)
BARBER	mokeri /ba-
BASKET	mmanki/ mebanki
BATHROOM	ntlo ya boithomelo, ntlwana
BATTERY	malatlha
BEANS	dinawa
BEAT	go betsa (beditse)
BEAT (IN SCORE)	go gaisa (gaisitse)

BEAUTIFUL	(____) ntle
BECAUSE	ka gore
BECOME	nna (to be) e.g., Tom o tla nna moruti.
BED	bolao/ma-
BEDROOM	ntlo ya barobalo/matlo
BEER	bojalwa
BEFORE	pele
BEGIN	go simolola (simolotse)
BEHIND	morago
BELLY	mpa/di-
BELIEVE	tumelo
BELIEVE	go dumela (dumetse)
BELOW	kwa tlase
BELT	lebanta /ma-
BEND	go inama(iname)
BEND	go kona (konne)
BESIDE	fa thoko ga
BETTER	botoka
BETWEEN	fa gare
BICYCLE	baesekele/di-
BIG	(____) tona
BILL	molato/me-
BILLY CLUB	molamu/me-

BIND	go itlama (itlamile)
BIND	go fapa (fapile)
BIRD	nonyane/di-
BIRTHDAY	letsatsi la tsalo
BITE	go loma (lomile)
BLACK	(____) ntsho
BLACKNESS	bontsho
BLADE (RAZOR)	legare/ma-
BLANKET	kobo/di-
BLOCK	go thiba (thibile)
BLOOD	madi
BLOOM	go thunya (thuntse)
BLOUSE	bolaose
BLOW (YOUR NOSE)	go mina (minne)
BLUE	botala ba legodimo
BOAT	mokoro/me-
BODY	mmele/mebele
BOIL	go bela (bedile)
BOLD	makgakga
BONE	lerapo/ma-
BOOK	lokwalo/ma-
BOREHOLES	sediba/didiba
BORROW	go adima (adimile)

BORN	go tsala (tsetse) (refers to animals)
BORN	go tshola (tshotse) (refers to people)
BOTH	boo babed
BOTHER	go tshwenya (tshwentse)
BOTTLE	lebotlele/ma-
BOTSWANA CURRENCY	Pula!
BOX	letlole/ma- lebokose/di-
BOY	mosimane/ba-
BRAIN	boboko/maboko
BREAD	borotho/ma-
BRFAK	go thuba (thubile)
BREAK AWAY	go thoba (thobile)
BREAKFAST	dijo tsa maphakela
BREAST	lebele (matsele/mabele)
BREATHE	go hema (hemile)
BRIDEGROOM	monyadi/ba-
BRIDE	monyadiwa/ba-
BRIDGE	borogo/ma-
BRING	go tlisa (tlisitse)
BRING	go lere (lerile)
BROADCAST	go gasa (gasitse)
BROOM	lefeelo/dipheelo
BROHTER	kgaitsadi/bo-
BROWN	thokwa

BRUSH	boratshe /ma-
BUCKET	emere/di- kgamelo/di-
BUILD	go aga (agile)
BUILDER	moagi/ba-
BUILDING	moago/me-
BULB (PLANT)	segwere/di-
BUMP	go thula (thutse)
BURN	go fisa (fisitse)
BURIAL	phitlho/di-
BUS	base/di-
BUS STOP	boemelo base
BUSHMEN	Basarwa
BUSINESS	kgwebo
BUT	mme
BUTTER	botoro
BUTTOCKS	marago
BUTTON	konopo/di-
BUY	go reka (rekile)
BY	ka

C

CABLE (TELEGRAM)	mogala/me-
CAFE	khefi/di-

CAKE	kuku/di-
CALABASH	segwana/di-
CALL	go bitsa (biditse)
CALF	lerole/ma-
CAMPING PLACE	mathibelelo
CAN (TIN)	thini/di-
CANCEL	go sutlha (sutlhile)
CANDY	lekere/di-
CAR	kara/di-
CARE	tlhoko
CARE FOR	go tlhokomela (tlhokometse)
CAREFUL	tlhokomelo
CARPET	tapeiti
CARRY	go tshola (tshotse)
CASE IN COURT	tsheko/di-
CASH	madi
CAT	katse/di-
CATCH	go tshwara (tshwere)
CATTLE	dikgomo
CATTLE-POST	moraka/me-
CAVE	logaga/dikgaga
CENTER	bogare
CENTIMETER	sentimetara/di-
CERTAIN	(____) ngwe

CHAIN	ketane/di-
CHAIR	setilo/di-
CHALK	choko/di-
CHANGE	phetogo/di-
CHANGE	go fetola (fetotse)
CHEAP	chipi
CHEESE	kase
CHEST	mafatlha, sehuba
CHEW	go tlhafuna (tlhafunne)
CHICKEN	koko/di-
CHIEF	kgosi/di-
CHIEF'S COURTYARD	kgotla/di-
CHILD	ngwana/bana
CHILI	chilisi
CHIP	phatsa/di-
CHOOSE	go kgetha (kgethile)
CHOP	go rema (remile)
CHRISTMAS	keresemose/di-
CHURCH	kereke/di-
CHURCH ELDER	mogogi/ba-
CIGARETTE	motsoko/me-
CIRCLE	sekele
CITY	toropo/di-

CLAP	go opa diatla (opile)
CLASS	tlelase /di-
CLASSROOM	ntlo ya borutelo
CLEAN	phepa
CLEAN UP	go phepafatsa (phepafaditse)
CLIFF	logaga/dikgaga
CLIMB	go palama (palame)
CLOSE	go tswala (tswetse)
CLOSE TO	gaufi le
CLOTH	lesela/ma-
CLOTHES	diaparo
CLOUD	leru/ma-
CLUB	mokgatlho/me-
COAL	lelatlha/ma-
COAT	jase/di-
COFFEE	kofi/di-
COIN	madi a tshipi
COLD	tsididi
COLD (STUFFY NOSE)	mohikela
COLLECT	go phutha (phuthile)
COLOR	mmala/mebala)
COMB	sekamo/di-
COME	go tla (tsile)
COME DOWN FROM	go fologa (fologile)

COME FROM	tswa (e.g., Ke tswa kwa Amerika)
COME IN	go tsena (tsene)
COMPOSITION	polelo/di-
CONDITION	seemo
CONSIDER	go akanya (akantse)
CONTAIN	tsentse
CONTINUE	go tswelela (tsweletse)
CONTROL	go laola (laotse)
CONVERSATION	puisanyo/di-
COOK	go apaya (apeile)
COOKER	moapei/ba-
COOL SOMETHING	go fodisa (fodisitse)
CO-OP STORE	koporasi/di-
COPY	go etsa (editse)
CORNER	huku/di-
COST	tlhwatlhwa
COULD	ka
COUNT (NUMBERS)	go bala (badile)
COUNTRY	lefatshe/ma-
COUNTRYSIDE	naga/di-
COURT	kgotla/di-
COUSIN	ntsala/bo-
COVER	go khurumela (khurumetse)
COW	kgomo/di-

CREEK	molapo/me-
CROSS	go kgabola (kgabotse)
CROWDED	go pitlagana (pitlagane)
CRY	go lela (letse)
CULTURE	moetlo/me-
CUP	kopi/di-
CUPBOARD	koboto/di-
CURE	go alafa (alafile)
CURSE	go roga (rogile)
CUT	go kgaola (kgaotse)
CUT	go kera (kerile)
CUT	go sega (segile)
CUT IN HALVES	go dibola (dibotse)
CUT YOURSELF	go itshega (itshegile)

D

DAMAGE	go senya (sentse)
DANCE	go bina (binne)
DANCE	mmino
DARK	lefifi
DATE	letsatsi la kgwedi
DAUGHTER	mosetsana

DAWN	lotlatlana
DAY (SUN)	letsatsi
DEAD	sule
DEBT	molato/me-
DECIDE	go akanya (akantse)
DEEP	boteng
DEPART	go tloga (tlogile)
DELAY	go diega (diegile)
DENTIST	ngaka ya meno
DEPARTMENT	lephata/ma-
DESERT	sekaka/di-
DESIRE	go eletsa (eleditse)
DESK	tafole ya ofisi/sekolo
DIARRHEA	go berekiwa ke mala
DIE	go swa (sule)
DIFFERENT	farologanye
DIFFICULT	thata
DIG	go epa (epile)
DINING ROOM	ntlo ya bojelo
DINNER	dijo tsa maitseboa
DIRECTOR	mookamedi/ba-

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DIRTY	leswe/ma-
DISCOVER	go lemoga (lemogile)
DISH	go tshola (tshotse)
DISH	sejana/di-
DISMISS	go phatlalatsa (phatlaladitse)
DISTANCE	bokgakala
DISTRICT COMMISSIONER	Molaodi/ba-
DO (WORK)	dira
DO FOR (WORK FOR)	go direla (diretse)
DOCTOR	ngaka/di-
DOG	ntsa
DONKEY	tonki/di-
DONKEY CART	karaki ya ditonki
DOOR	lobati/dipati
DOWN	faatshe
DRAG	go goga (gogile)
DRAW	go tshwantsha (tshwantshitse)
DROUGHT	komelelo
DRY	go oma (omile)
DREAM	toro/di-

DREAM	go lora (lorile)
DRESS	mosese /me-
DRESS	go apara (apere)
DRINK	go nwa (nole)
DRINK	seno/di-
DRIVE	go kgoetsa (kgoeditse)
DROP	thothi/di-
DROP	go latlha (latlhile)
DRUNK	go tagwa (tagilwe)

DUST	lerole/dithole
DUST	go phimola (phimotse)
DUTY	tshwanelo

E

EAR	tsebe/di-
EARRING	lengena/ma-
EARLY	maphakela
EARTH	lefatshe
EAST	botlhaba
EAT	go ja (jele)

EASY	motlhofo
EDGE	bofelo
EDUCATION	thuto
EFFORT	teko
EGG	lee/ma-
EIGHT	robedi
ELDER	mogolo
ELECTRIC	motlakase
END	bofelo
ENEMY	sera/di-
ENGLISH	Sekgowa
ENJOY	go itumela (itumetse)
ENOUGH	lekanye
ENTER	go tsena (tsene)
ENVELOPE	emfolopo/di-
ERASER	sesutlho/di-
ESCAPE	go falola (falotse)
ETC. (ET CETERA)	jalo-jalo
EVEN	le fa
EVENING	maitiso
EVERYTHING	sengwe le sengwe
EXAMINE	go tlhatlhoba (tlhatlhobile)
EXCEPT	kwantle ga
EXCITING	itumedisa

EXCUSE	intshwarele
EXCUSE	seipato/di-
EXPECT	go solofela (solofetse)
EXPENSIVE	turu
EXPLAIN	go tlhalosa (tlhalositse)
EXTRA	go feta
EYE	leitlho/matlho

F

FACE	sefatlhego/di-
FACT	bonnete
FAIR (E.G., TRADE FAIR)	borakanelo
FAITH	tumelo
FALL	go wa (wele)
FALL (REFERS TO RAIN)	go na (nele)
FAMILY	ba lolwapa
FAMOUS	itsege
FAR	kgakala
FARMER	molemi /ba-
FAST	bonako, ka pele
FASTEN	go tantela (tantetse)
FAT	(____) kima

FATHER	rre
FAULT	molato/me-
FEAR	poifo
FEAST	mokete/me-
FEED	go fepa (fepile)
FEEL	go ikutlwa (ikutlwile)
FEET	dinao
FENCE	tereta/di-
FETCH	go ga (gile)
FEVER	bolwetse ba mogotelo
FEW	(____) se kae
FIELD	tshimo/masimo
FIFTY	masome a matlhano
FIGHT	ntwa
FIGURE	palo
FILL	go tlatsa (tladitse)
FINALLY	bofelong
FIND	go fitlhela (fitlhetse)
FINGER	monwana/me-
FINISH	go fetsa (feditse)
FIRE	molelo/me-
FIREPLACE	leiso/ma-
FIRST	pele
FISH	tlhapi/di-

FIT	go itekanela (itekanetse)
FIVE	tlhano
FLAIL	go photha (phothile)
FLAME	kgabo/di-
FLOCK	motlhape/me-
FLOOR	bodilo
FLOUR	boupe ba borotho
FLOWER	sethunya/di-
FLY	ntsi/di-
FLY	go fofa (fofile)
FOAL	petsana/di-
FOOT	lenao/ma-
FOR	(____) ga
FORCE	patelelo
FOREIGN	Ba tswa kwa
FOREST	sekgwa/di-
FORGET	go lebala (lebetse)
FORK	foroko/di-
FORM	fomo
FORM	go bopa (bopile)
FOUR	nne
FREE	go gololosega (gololosegile)
FRESH	tala

FRENCH (LANGUAGE)	Sefora
FRIEND	tsala/di-
FROM	tswa
FRONT	fa pele
FROST	segagane
FRUIT	leungo/ma-
FRY	go gadika (gadikile)
FUN	
FUNERAL	phitlho/di-
FULL	go tlala (tletse)
FUTURE	bokamoso

G

GAME	motshameko/me-
GAP	phata/di-
GASOLINE	peterole/di-
GARDEN	tshingwana/di-
GARMENT	seaparo/di-
GATE	setswalo sa lolwapa
GATHER	go phutha (phuthile)
GATHER WOOD	go rwalela (rwaletse)
GENERAL	kakaretso
GET	go bona (bone)

GET OLD	go tsofala (tsofetse)
GET WET	go koloba (kolobile)
GHOST	sepoko/di-
GIFT	mpho/di-
GIRL	mosetsana/ba-
GIVE	go fa (file)
GIVE HIM	mofe (mofile)
GIVE ME	mpha (mphile)
GLASS (DRINKING)	galase/di-
GLASS (WINDOW)	galase/di-
GLASSES (EYE)	digalase
GO	go tsamaya (tsamaile)
GO THROUGH	go ralala (raletse)
GOAT	podi/di-
GOD	Modimo
GOLD	gauta
GONE	ile (past of Ya)
GOOD	go siame
GOODS	thoto/di-
GOSSIP	go seba (sebile)
GOVERNOR	mmusi/babusi
GOVERNMENT	Goromente
GRANDDAUGHTER	ngwana wa ngwana wa mosetsana

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GOVERNMENT	Goromente
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GRANDFATHER	rremogolo/bo-
GRANDMOTHER	mmemogolo, nkuku
GRANDSON	ngwana wa ngwana wa mosimane
GRASS	tlhaga, bojang
GRAVE	lebitla/ma-
GRAVY	moro/me-
GREAT	tona
GREEN	tala
GREENNESS	botala
GREETINGS	ditumediso
GREETINGS TO	dumedisa
GRIND	go sila (sitse)
GRINDING STONE	lelwala/ma-
GROUND	lefatshe, faatshe
GROUP	setlhopha/di-
GROW	go lema (lemile)
GUIDE	motlhokomedi/ba-
GUINEA FOWL	kgaka/di-
GUN	tlhobolo/di- sethunya/di-

H

HAIL	sefako
HAIR	moriri/me-
HALF	sephatlo
HAMMER	hamore/di-
HAND	seatla/di-
HANG	go kgwagetsa (kgwageditse)
HAPPEN	go diragala (diragetse)
HAPPY	go itumela (itumetse)
HARD	thata
HARE	mmutla/me-
HARVEST	letlhabula
HARVEST	go roba (robile)
HAT	hutshe/di-
HAVE	na le
HAVE COME	tsile
HEAD	tlhogo/di-
HEADACHE	tshwerwe ke tlhogo/opiwa ke tlhogo
HEALTH	boitekanelo
HEAR	go utlwa (utlwile)
HEART	pelo/di-
HEAT	mogote
HEAVY	bokete

HEIGHT	seemo
HELD BY (HAVING ANY SICKNESS)	tshwerwe ke mala, tlhogo matlho j.j.
HELP	go thusa (thusitse)
HELP ME	go nthusa (nthusitse)
HELPER	mothusi/ba-
HERE	fa, kwano, mono
HIGH	godimo
HILL	lentswe/ma-
HIM	ene
HIRE	go hira (hirile)
HIS AUNT	mmamalomaagwe / bo-
HIS GRANDMOTHER	mmaagwe mogolo (bo)
HIS UNCLE	malomaagwe (bo)
HITCH	go pana (panne)
HOE	mogoma/me-
HOLD	go tshwara (tshwerwe)
HOLE	mosima/me-
HOME	gae/ /ma-
HOPE	go solofela (solofetse)
HORN	lonaka/ma-
HORSE	pitse/di-
HOSPITAL	sepatela/di-

HOT	mogote, molelo
HOTEL	hotele/di-
HOUR	ora/di-
HOUSE	ntlo/matlo
HOUSEWIFE	mosadi wa lelwapa
HOW	jang
HOWEVER	le fa
HOW MUCH	bokae
HUMBLE	go ikokobetsa (ikokobeditse)
HUNDRED	lekgolo/ma-
HUNGER	tlala
HUNGRY	tshwerwe ke tlala
HUNT	go tsoma (tsomile)
HUNTER	motsumi/ba-
HURRY	go itlhaganela (itlhaganetse)
HURT	go utlwa botlhoko (utlwile botlhoko)
HUSBAND	mogatsa

I

I	Ke
ICE	kgapetla ya sereme/di-
IDEA	mogopolo/me-
IF	fa

IGNORE	go tlhokomologa (tlhokomologile)
ILL	go lwala (lwetse)
IMPORTANT	tlhokafala
IN	mo
INCLUDE	go akaretsa (akareditse)
INCREASE	go oketsa (okeditse)
INFORM	go itsise (itsisitse)
INHERITANCE	boswa
INITIATION (FOR MAN)	bogwera
INITIATION (FOR WOMAN)	bojale
INJURED	go gobala (gobetse)
INSECT	seji/di-
INSTEAD	go na le
INSTRUCTIONS	ditaelo
INTEREST	kgatlhego
INTO	mo teng
IRON	kgatiso/di-
IS	ke
ISLAND	setlhake/di-
INVITE	go laletsa (laleditse)

JEANS	dibokate
JERSEY	jesi/di-
JOB	tiro/di-
JOIN	go kopanya (kopantse)
JOY	boitumelo
JUDGE	Moatlhodi/ba-
JUICE	matute
JIVE	go jaefa (jaefile)

L

LABOR	
LAKE	lekadiba/ma-
LAME	go tlhotsa (tlhotsitse)
LAMP	lebone/ma- (dipone)
LAND	lefatshe/ma-
LANGUAGE	puo/di-
LARGE	tona
LAST	bofelo
LATE	morago
LATE SUMMER	letlhabula
LAUGH	go tshoga (tshegile)
LAUNDRY	

LAW	molao/me-
LAY OUT	go rulaganya (rulagantse)
LAZY PERSON	motlapa/me- Setshwakga/di-
LEAD	etelela (eteletse)
LEAP	go tabola (tabotse)
LEARN	go ithuta (ithutile)
LEAST	bonnye
LEAVE	go tlogela (tlogetse) go emelela (emeletse)
LEFT (ADJECTIVE)	molema
LEFT (LOCATION)	molemeng
LEG	leoto
LEND	go adima (adimile)
LENGTH	boleele
LESS	bobotlana
LESSON	thuto/di-
LET	a ke (a re)
LETTER	lokwalo/di-
LIE	go aka (akile)
LIE DOWN	go rapama (rapame)
LIFE	botshelo/ma-
LIFT	go tsholetsa (tsholeditse)
LIGHT	lesedi/ma-
LIGHTER	
LIGHTNING	logadima/ma-

LIKE	go rata (ratile)
LIKE THIS	jaana
LINE	moralo/me-
LION	tau/di-
LIFT	go tsholetsa (tsholeditse)
LISTEN	go reetsa (reeditse)
LITER	
LITTLE	nnye
LIVE	go nna (ntse)
LIVER	sebete/di-
LIVESTOCK	leruo
LIVING ROOM	ntlo ya boikhutso
LOCK	go notlela (notletse)
LONG	leele
LONG TIME AGO	bogologolo
LOOK	go bona (bone)
LOOK INTO	go okomela (okometse)
LOOK AFTER ANIMALS	go disa (disitse)
LOOK OUT	go leba (lebile)
LOOSE	go latlha (lathile)
LOOSEN	go repisa (repisitse)
LOST	latlhegile
LOUD	mokgosi

LOVE (NOUN)	lerato/ma-
LOVE (VERB)	go rata (ratile)
LOVER	moratiwa/ba-
LOW	kwatlase
LOWER	fokotsa (fokoditse)
LUCKY	lesego/ma-
LUNCH	dijo tsa motshegare

M

MACHINE	mashine
MAD	go tsenwa
MAIL	go posa (positse)
MAIZE	mmidi/mebedi
MAKE	go dira (dirile)
MAKE A BED	go alola (alotse)
MAKE FIRE	go besa molelo (besitse)/go gotsa molelo (gotsitse)
MAKE A MISTAKE	go fosa (go fositse)
MAKE WARM	go omosa (omositse)
MAN	monna/ba-
MANNER	mokgwa/me-
MANURE	motshotelo
MANY	ntsi

MAP	
MARK	sesupi (ditshupo)
MARKET	mmaraka
MARRY	go nyala (nyetse)
MASH	serobo
MASTER	monga/beng
MATCH	molelo/me-
MATTER	molato
MAY	nka
MAYBE	gongwe
ME	nna
MEAN	raya
MEASURE	selekanyo
MEAT	nama/di-
MECHANIC	makheneke/bo-
MEDICINE	molemo/me-
MEET	go kopana (kopane)
MEET SOMEONE (AT DOOR OR STATION)	go kopantsha (kopantshitse)
MEETING	kopano pitso/di-
MEMBER	tokololo/di- loloko/ma-
MEN	banna
MENTION	go umaka (umakile)
METER	metara/di-

METHOD	mokgwa
MIDDAY	motshegare
MIDDLE	bogare
MILK (NOUN)	mashi
MILK (VERB)	go gama (gamile)
MILLION	sekete/di-
MIND	mogopolo
MINE	moepo
MINE	---me
MINUTE	motsotso
MIRACLES	dikgakgamatso
MISS	mohumagatsana
MR.	rre
MRS.	mohumagadi
MODERN	sesha
MONEY	madi
MONTH	kgwedi/di-
MOON	ngwedi
MOLD	momela
MORE	gape

MORNING	maphakela, mo mosong
MOSQUITO	monang/me-
MOST	bontsi
MOTHER	mme/bo-
MOUNTAIN	thaba/di-
MOUTH	molomo/me-
MOVE	go suta (sutile)
MOVE FROM ONE PLACE TO ANOTHER	fuduga (fudugile)
MOVIE	baesekopo/ditshwantsho
MUCH	thata
MUSIC	pina/di-
MUST	tshwanetse
MY HOME	gaetsho
MY GRANDFATHER	rre mogolo
MY GRANDMOTHER	nkuku/bo-

N

NAIL	lonala/di-
NAME	leina/ma-
NAMELY	ebong
NAPKIN	mongato
NATION	morafe/me-
NATIONAL	semorafe

NATIONALITY	mokae
NATURAL	tlholego
NATURE	popego
NEAR	gaufi
NEARLY	gaufi le
NECESSARY	tlhokega
NECK	molala/me-
NEED	go tlhoka (tlhokile)
NEIGHBOR	moagisanyi/ba-
NEITHER	le fa e le
NEVER	ka gope
NEW	ntsha
NEWS	dikgang
NEWSPAPER	pampiri ya dikgang
NEXT	gaufi
NICE	monate
NIECE	setlogolo/di-
NIGHT	bosigo
NINE	robong
NO	nnyaa
NOISE	modumo/me-
NONE	(____) pe

NORTH	bokone
NOSE	nko/di-
NOT	seka/ga-
NOTE	lokwalonyana
NOTHING	sepe/lefela
NOTICE	tlhokomela/lemoga
NOW	jaanong
NUMBER	palo/di-
NURSE	mooki/ba- nnese/di-

O

OCEAN	lewatle
OF	ya, wa, tsa, wa
OFFER	fa
OFFICE	ofisi/di-
OFTEN	gantsi
OH REALLY!	Ehe!
OH MY GOODNESS!	thaka!
OIL	oli mafura
O.K.	go siame
OLD (REFERS TO PEOPLE)	go tsofala (tsofetse)
OLD (REFERS TO THINGS)	kgologolo

OLD-FASHIONED	segologolo
ON	mo
ON TOP OF	mo godimo ga
ONCE	gangwe
ONCE ONLY	gangwe fela
ONE	nngwe
ONE OF	lengwe la/mangwe a
ONLY	fela
OPEN	go bula (butse) go khurumolola (khurumolotse)
OPINION	mogopolo/me-
OPPORTUNITY	lobaka
OR (NOR)	kana kgotsa
ORANGE	namune/di-
ORDER	taolo/di-
OTHER	(____)ngwe
OTHERS	bangwe
OUGHT TO	tshwanela (tshwanetse)
OUR	(____) rona
OUR HOME	garona
OUT	tswa
OUTSIDE	kwantle
OVER	fa godimo
OVER THERE	fale
OWN (HAVE)	na le

OWNER	mong/beng
OXEN	dipholo
ON THE OTHER SIDE OF THE ROAD	ka kwa go tsela

P

PACK	go phuta (phuthile)
PAGE	tsebe/di-
PAIL	bolekane/mo-
PAIN	setlhabi botlhoko
PAINT	go penta (pentile)
PAINT(NOUN)	pente/di-
PAIR	sebedi
PANTS	borokgwe/ma-
PAPER	pampiri/di-
PARENTS	batsadi
PART	bontlha
PARAFFIN	parafine
PARTY	mokete/me-
PASS	go phasa (pasitse) go feta (fetile)
PASS THROUGH	go ralala (raletse)
PAST	fetileng
PATH (SMALL, MADE BY CATTLE)	mmila/mebila
PAY	duela (duetse)
PAYMENT	tuelo

PEACE	kagiso
PEAS	bonkisi/di-
PEEL	go obola (obetse)
PEN	pene/di-
PENCIL	pensele/di-
PERIOD	sebaka
PETTICOAT	onoroko/di-
PEOPLE	batho
PEPPER	pepere
PERHAPS	gongwe
PERMIT	go rebola (rebotse)
PERSON	motho/ba-
PESTLE	motshe/me-
PICK UP	go sela (setse)
PICTURE	setshwantsho/di-
PIECE	setoki/di-
PIG	kolobe/di-
PILE THINGS ON TOP OF OTHERS	go tlhatlaganya (tlhatlagantse)
PILL	pilisi/di-
PILLOW	mosamo/me-
PILLOW CASE	selopo/di-
PIPE	peipi
PLACE	felo/ma-
PLAN	togamaano

PLANT	sejalo/di-
PLANE	sefofane/di-
PLASTER	go dila (ditse)
PLATE	polaiti/di-
PLAY	go tshameka (tshamekile)
PLAYGROUND	lebala/ma-
PLEASANT	molemo
PLEASE	tswee-tswee, tlhe
POSITIVE	go tiisa (tiisitse)
PLEASURE	natefo
PLOW	mogoma/me-
POINT	go supa (supile) ntlha
POLICE	lepodisi/ma-
POOR	go humanega (humanegile)
POOR PERSON	mohumanegi/ba-
PORCH	maribela
PORRIDGE	bogobe/ma-
POSITION	maemo
POSITIVE	go tiisa (tiisitse)
POSSIBLE	go kgona (kgonne)
POST	go posa (positse)
POST CARD	lekwalo karata/ma-
POST OFFICE	ofisi ya poso

POT	pitsa/di-
POTATO	tapole/di-
POUR	go tshela (tshetse)
POWER	nonofo
PRAISE	go baka (bakile)
PRAY	go rapela (rapetse)
PRAYER	thapelo/di-
PREPARE	go baakanya (baakantse)
PRESENT	mpho/di-
PRESIDENT	Tau-tona
PRETTY	ntle
PRICE	tlhwatlhwa
PRICK	go tlhaba tlhabile
PRIEST	moruti/ba-
PRINCIPAL	mogokgo/me-
PROBABLY	gongwe
PROBLEM	mathata
PROGRESS	go tswelela (tsweletse)
PROMISE	tsholofetso
PROVE	tlhomamisa (tlhomamisitse)
PROVIDE	go aba (abile)
PROVIDE WATER FOR A JOURNEY	go paka (pakile)

PULL	go goga (gogile)
PURCHASE	the[illegible]
PURPOSE	mosola
PURSE	kgetsana
PUSH IN	go somela (sometse)
PUSH OUT	go somola (somotse)
PUT	go baa (beile)
PUT DOWN	baa fa fatshe
PUT IN	go tsenya (tsentse)
PUT OUT A FIRE	go tima (timile)
PUT SOMETHING ON YOUR HEAD (E.G., BUCKET, SCARF, HAT)	go rwala (rwele)
PUT SOMETHING UNDER YOUR HEAD WHEN YOU SLEEP	go sama (samile)

Q

QUEEN	mohumagadi/ba-
QUESTION	potso/di-
QUICKLY	ka bonako
QUIET	go didimala (didimetse)
QUITE	tidimalo

RADIO	seromamowa/di-
RAIL LINE	seporo/di-
RAIN	pula
RAISE	go tsholetsa (tsholeditse)
RAKE	garawe
RAKE	go araka (arakile)
RATHER	bogolo go
RAZOR	legare
REACH	go goroga (gorogile)
READ	go bala (badile)
READ FOR	go balela (baletse)
REAL	tota
REALIZE	go lemoga (lemogile)
REALLY	ruri
REASON	lebaka
RECEIVE	go amogela (amogetse)
RECENTLY	bosheng
RECOVER	go fola (fodile)
RED	khibidu
REFUSE	go gana (ganne)
REIN	tomo/di-

RELIGIOUS	tumelo
REMAIN	go sala (setse)
REMEMBER	go gopola (gopotse)
REMEMBER ME	go nkgopola (nkgopotse)
REMOVE	go tlosa (tlositse)
RENT	go hira (hirile)
REPLY	karabo/di-
REPLY TO A LETTER	go araba (arabile)
REQUEST	kopo
REQUIRE	go botsa (boditse)
REST	go ikhutsa (ikhuditse)
RESULT	bohelelo
RESUME	go simolola gape (simolotse)
RETURN	go boa (boile)
RETURN BACK	go boela (boetse)
REWARD	tuelo
RICE	reisi
RICH	go huma (humile)
RIDE	go palama (palame)
RIGHT (CORRECT)	siame
RIGHT (DIRECTION)	mojeng
RINSE	go tlosa (tlositse)
RIVER	noka/di-

ROAD	tsela/di-
ROAR	go duma (dumile)
ROCK	lentswe/ma-
ROOF (VERB)	go rulela (ruletse)
ROOM	kamore/di-
ROMAN CATHOLIC	Roma
ROPE	mogala/me-
ROUND	kgolokwe
RUB	go sutlha (sutlhile)
RULE	go busa (busitse)
RUN	go siana (siane)
RUN	go taboga (tabogile)
RUN AWAY	go sia (siile)
RUSH	go itlhaganela (itlhaganetse)

S

SABBATH	sabata
SADDLE (VERB)	go belesa (belesitse)
SADDLE (NOUN)	sale/di-
SAFE	go bolokega (bolokegile)
SALESMAN	morekisi/ba-
SALT	letswai/ma-

SALIVA	mathe
SAME	tshwana
SAND	motlhaba
SAVE	go boloka (bolokile)
SAUCER	mogopo/me-
SAW	bone
SAW	saga/di-
SAY	e re (rile)
SCARE	go tshosa (tshositse)
SCARF	tukwi/di-
SCHEDULE	tsamaiso
SCHOOL	sekolo/di-
SCOLD	go omanya (omantse)
SCOOP OUT (SOLID)	go rafa (rafile)
SEA	lewatle/ma-
SEASON	paka/di-
SEASON	go loka (lokile)
SEAT	setilo/di-
SECOND	bobedi
SECRET	sephiri/di-
SECRETARY	mokwaledi/ba-
SEE	go bona (bone)
SEED	peo/di-

SEEM	ekete
SELF-GOVERNING	go ipusa (ipusitse)
SELL	go rekisa
SEND	go romela (rometse)
SEND	go roma (romile)
SEND A CABLE (TELEGRAM)	go itaya mogala
SERVANT	motlhanka/ba-
SERVE	go tshola (tshotse)
SERVICE	tirelo/di-
SET (SUN)	go phirima (phirimile)
SET A TABLE	go taka (takile)
SET OUT (ON A JOURNEY)	go bolola (bolotse)
SEVEN	supa
SEX	mong
SHADOW	moriti/me-
SHAKE	go tshikinya (tshikintse)
SHALL	tla
SHAPE	popego
SHARE	go kgaoganya (kgaogantse)
SHARP	bogale
SHAVE	go beola (beotse)
SHAWL	jale/di-
SHEEP	nku/di-

SHEPHERD	modisa/ba-
SHIP	sekepe/di-
SHIRT	hempe/di-
SHOE	setlhako/di
SHOP	lebenkelo/ma-
SHORE	losi lwa lowatle
SHORT	khutshwane
SHOULD	ka bo
SHOULDER	legetla/ma-
SHOW	go bontsha (bontshitse)
SHOWER (RAIN)	medupe
SHOW ME	mpontshe (mpontshitse)
SHOW TO SOMEONE	go supeetsa (supeeditse)
SIBLING	kgaitsadi
SICK	go lwala (lwetse)
SICKNESS	bolwetse/ma-
SIDE	lotlhakore /ma-
SIGN	letshwao/ma-
SILVER	silefera
SIMPLE	motlhofo
SIN	sebe/di-
SINCE	go tloga (tlogile)
SING	go opela (opetse)

SINGLE	ngwe hela
SIT	go nna (nntse)
SIX	tshelela
SIZE	saese/di- selekanyo
SKIN	go bua (buile)
SKIN	letlalo/ma-
SKIN FOR SLEEPING IN	phate/di-
SKIPPER	sekipa/di-
SKIRT	sekete/di-
SKY	legodimo
SLACKS	seleke/di-
SLANDER	go seba (sebile)
SLEEP	go robala (robetse)
SLEDGE	selei/di-
SLING	thari/di-
SLIP	go relela (reletse)
SLOW	bonya
SLOWLY	ka bonya
SMALL	nnye
SMEAR	go tshasa (tshasitse)
SMELL	go nkga (nkgile)
SMILE	go tshega (tshegile)

SMOKE	go goga (gogile)
SMOKE	mosi
SNAKE	noga/di-
SNATCH	go phamola (phamotse)
SNOW	kapoko
SO	jalo
SOAK	go inela (inetse)
SOAP	molora/me-
SOCK	kausu/di-
SOFT	boleta
SOFT PORRIDGE	motoga
SOIL	mmu
SOLD	rekisitse
SOLDIER	lesole/ma-
SOME	(____) ngwe
SOMEBODY	mongwe/ba-
SOMETHING	sengwe
SOME TIME AGO	maloba
SOMETIMES	nako nngwe
SO MUCH	kalo
SON	ngwaga wa mosimane
SONG	pina/di-
SOON	ka pele
SORGHUM	lebele/ma-

SORRY	go swaba (swabile)
SORT	mohuta/me-
SOUL	mowa /me-
SOUND	modumo
SOUR MILK	madila
SOUR PORRIDGE	ting
SOUTH	borwa
SOW (SEEDS)	go jala (jadile)
SPACE	phatlha /di-
SPARE	go babalela (babaletse)
SPEAK	go bua (buile)
SPEAR	lerumo/ma-
SPEECH	puo/di-
SPEND A DAY	go tlhola (tlhotse)
SPEND A NIGHT	go lala (letse)
SPIDER	segokgo/di-
SPILLED	go tshologa (tshologile)
SPIRIT	mowa
SPLINTER	phatsa/di-
SPOIL	go senya (sentse)
SPOON	leswaana
SPOT	felo
SPRING	dikgakologo

STAB	go tlhaba (tlhabile)
STABLE	setale/di-
STAMP	setempe/di-
STAMP	go tempa (tempile)
STAND	go ema (eme)
STAR	naledi/di-
START	go simolola (simolotse)
START WORKING	go simolola go bereka (simolotse)
STATE	boemo
STATE OF BEING NEEDED	botlhokwa
STATION	seteitshane
STAY	gonna (nntse)
STEP	kgato/di-
STICK	thobane/di-
STILL	sa ntse
STOMACH	mala
STOMACH ACHE	tshwerwe ke mala
STINGY	gotima (timile)
STONE	lentswe, leje/ma-
STOP	go ema (eme)
STOP (BUS)	boemelo base
STORE	lebenkele/ma-
STORM	letsubutsubu

STORY	polelo/di-
STONE	setofo/di-
STRAIGHT (TO STAND STRAIGHT)	go tlhamalala (tlhamaletse)
STRAIN A LIQUID	tlhotlha (tlhotlhile)
STRANGE	tlwaelegang
STREAM	molapo/me-
STREET	mmila/mebila
STRENGTH	nonofo
STRIKE	go phanya (phantse)
STRIKE ONE ANOTHER	go otlana (otlane)
STRING	mogala/me-
STRONG	thata
STUDENT	morutwana/ba-
STUDY	go ithuta (ithutile)
STUMP	sesana/di-
SUBJECT	thuto/di-
SUCCESS	phenyo
SUCH	ntse jalo
SUCK	go mona (monne)
SUDDEN	tshoganetso
SUGAR	sukiri
SUITCASE	potomente/di-
SUMMER	selemo

SUN	letsatsi
SUPPLY	go naya (neile)
SUPPER	dijo tsa maitseboa
SURE	tlhomamisa
SURPRISE	go makala (maketse)
SWALLOW	go metsa (meditse)
SWEAT	mofufutso/me-
SWEATER	jesi/di-
SWEEP	go feela (feetse)
SWEET	botshe
SWEAR	go roga (rogile)
SYSTEM	

T

TABLE	tafole/di-
TAKE	go tsaya (tsere)
TAKE ALONG	go isa (isitse)
TAKE DOWN	go pagolola (pagolotse)
TAKE OUT	go ntsha (ntshitse)
TAKE OUT OF A FIRE	go ogola (ogotse)
TAKEN TO	go isa (isitse)

TALK	go bua (buile)
TALL	(____) leele
TAME	bokgwabo
TAPE RECORD(ER)	se tsaya mafoko
TASTE	moutlwalo
TAX	lekgetho
TEA	tee/di-
TEACH	go ruta/rutile
TEACHER	moruti/ba-
TEAR	go kgagola (kgagotse)
TELEGRAM	mogala/me-
TELEPHONE	mogala/me-
TELL TO	go bolelela (boleletse)
TELL HIM/HER	mmolelele (mmoleletse)
TEN	lesome/ma-
TERMITE HILL	seolo/di-
THAN	bogolo go
THANK	go itumela (itumetse)
THANK	go leboga (lebogile)
THANKS	tebogo
THANK YOU	keitumetse
THEIR HOME	gabone
THEN	ke gona, jalo

THERE	kwa, teng
THERE'S	gona
THICK MILK	madila
THIEF	legodu/ma-
THIN	(____) sesane
THINNING	phokotso
THING	selo/di-
THINK	go akanya (akantse)
THIRD	boraro
THIRST	lenyora
THIRTY	masome a mararo
THORN	mutlwa (mitlwa)
THOSE	tse le
THOUGH	le fa
THOUGHT	kgopolo
THOUSAND	sekete
THREAT	tlhale/di-
THREE	tharo
THREE TIMES	gararo
THRESH (SORGHUM)	go photha (photile)
THRESHING FLOOR	sebowa/di-
THRESHING STICK	mootiwana/me-

THROUGH	ka
THROW AWAY	go latlha (latlhile)
THUS	jaana
TICKET	tikete
TIE	go bofa (bofile)
TIME	nako
TIRE	thaere /di-
TIRED	go lapa (lapile)
TO	kwa
TOBACCO	motsoko/me-
TODAY	gompieno
TOE	monwa o motona wa lenao
TOGETHER	(____) tlhe
TOILET	ntlwana ya boithomelo
TOMATO	tamati
TOMORROW	kamoso
TONGUE	loleme/ma-
TOOTH	leino/meno
TOOTHACHE	tshwerwe ke leino
TOOTHBRUSH	borashe ba meno

TOOTHPASTE	molora wa meno
TOP	kwa godimo
TORMENT	go tlhokofatsa (tlhokofaditse)
TOUCH	go kgoma (kgomile)
TOWARD	go lebana le
TOWEL	taolo/di-
TOWN	toropo/di-
TOY	dilo tse di tshamekang
TRADE	papadi
TRAIN	terena/di-
TRANSLATE	go fetola (fetoletse)
TRAVEL	go eta (etetse)
TREE	setlhare/di-
TRIBE	morafe/me-
TRIP	loeto/ma-
TROUBLE	khuduego
TROUSERS	borokgwe/ma-
TRUCK	teraka/di-
TRUE	nnete
TRULY	ammaaruri
TRUST	go tshepa (tshepile)
TRUTH	nnete
TSWANA GAME	Morabaraba

TRY	go leka (lekile)
TRY (IN COURT)	tsheko/di-
TURN	go fapoga (fapogile)
TURN OVER	go pitikologa (pitikologile)
TWELVE	lesome le bobedi
TWENTY	masome a mabedi
TWO	bedi/pedi
TWICE	gabedi
TWINS	mafatlha
TYPEWRITER	

U

UGLY	maswe
UNABLE	go palelwa (paletswe)
UNBEND	go konolola (konolotse)
UNCLE	malome/bo-
UNCONSCIOUS	go idibala (idibetse)
UNDER	ka fa tlase ga
UNDERPANTS	marokgwe a kafa teng
UNDERSTAND	go tlhaloganya (tlhalogantse)
UNDRESS	go apola (apotse)
UNHITCH	go panolola (panolotse)

UNLOAD	go belesolola (belesolotse)
UNTIE	go hunolola (hunolotse)
UNTIE	go bofolola (bofolotse)
UNTIL	go fitlhelela
UP	kwa godimo
UPON	fa godimo
URINATE	go rota (rotile)
USE	go dirisa (dirisitse)
USED FOR	go dirisediwa (diriseditswe)
USUALLY	gantsi

V

VACCINATE	go enta (entile)
VALLEY	mokgatsha/me-
VALUE	tlhwatlhwa
VEGETABLES	merogo
VERY EARLY	phakela
VERY MUCH	thata
VILLAGE	motse/me-
VISIT	go eta (etile)
VISITOR	moeng/ba-

VISIT SOMEONE	go etela (etetse)
VOICE	lentswe/ma-

W

WAGON	karaki/di-
WAIST	letheka/ma-
WAIT	go leta (letile)
WAKE UP	go tsoga (tsogile)
WALK	go tsamaya (tsamaile)
WALK HER/HIM HALFWAY HOME	go buledisa (buledisitse)
WALL	lobota/dipota
WALLET	kgetsi ya madi
WANT	go batla (batlile)
WAR	ntwa/di-
WARM	bothitho
WARM ONESELF	go ora (orile)
WASH (CLOTHES)	go tlhatswa (tlhatswitse)
WASH (BODY)	go tlhapa (tlhapile)
WATCH	go bona (bone)
WATER	metsi
WATER (VERB)	go nosetsa (noseditse)
WATERLESS COUNTRY	sekaka/di-
WATERMELON	legapu/ma-

WAY	tsela/di-
WE	re
WEAK	bokowa
WEAR	go apara (apere)
WEATHER	loapi
WEAVE	go loga (logile)
WEDDING	lenylao/ma-
WEED	go tlhagola (tlhagotse)
WEED (NOUN)	mohero
WEEK	beke/di-
WEIGHT	selekanyo, bokete
WELL (ADJECTIVE)	sentle
WEST	bophirima
WET	go koloba (kolobile)
WHAT?	eng
WHAT ARE YOU SAYING?	wareng?
WHAT DAY IS IT?	labokae?
WAHT'S THE DATE?	dikae?
WHEN	fa
WHERE	kae
WHICH	fe
WHICH ONE	(____)fe
WHITE	tshweu
WHISPER	go seba (sebile)

WHO	mang/bo-
WHOLE	(____)tlhe
WIFE	mosadi wa ga
WILL	tla (future tense)
WIND	phefo
WINDOW	fenstere/di-
WINE	waene
WINNOW	go olosa(olositse)
WINNOWING BASKET	leselo (ditshelo)
WINTER	mariga
WIPE	go phimola (phimotse)
WISDOM	botlhale
WISH	keletso
WITCH	moloi/ba-
WITCHCRAFT	boloi
WITH	ka, le
WITHIN	mo teng
WITHOUT	ka ntle
WITNESS	mosupi/ba-
WIZARD	moloi/ba-
WOMAN	mosadi/ba-
WONDER	kgakgamatso
WOOD	legong/dikgong

WOOL	bowa/bo-
WORD	lefoko/ma-
WORK	tiro/di-
WORKER	modiri/ba-
WORLD	lefatshe
WORSE	maswe thata
WORTH	tshwanela
WOULD WRITE	tla kwala (kwadile)
WRISTWATCH	watshe
WRITE	go kwala
WRITER	mokwadi/ba-

Y

YARD	jarata /di-
YEAR	ngwaga /di-
YEAST	sebidiso/di-
YELLOW	(____) tshetlha
YES	ee
YESTERDAY	maabane
YET	le fa gontse jalo
YOU	wena/lo-
YOUNG	(____) nnye

YOUNGER SIBLING OF	monnawe/bo-
YOUR HOME	gaeno
YOUR MOTHER	Mmaago
YOURS	gago
YOUTH	lekawana, lekolwane/ma-

MISCELLANEOUS ITEMS

IT	yona
WE	rona
THEY	bone
MY	me
YOUR	(____) gago
OUR	(____) rona
MINE	ya me
HERS	ya gagwe
ITS	yone
OURS	(____) rona
YOURS	ya gago
THEIRS	bone
MYSELF	ka bo nna
YOURSELF	ka bo weana

HIMSELF	ka ba
HERSELF	ka bo ene
ITSELF	ka bo yona
OURSELVES	ka
YOURSELVES	ka bo lona
THEMSELVES	ka bo bone
ME	nna
YOU	wena
HIM	e ne
HER	e ne
IT	yona
US	rona
YOU	wena
THEM	(____) ne
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THAT	sele
THESE	tshe
THOSE	tsele
THERE	kwa
HERE	fa
WHO	mang
WHAT	eng
WHEN	leng

WHERE	kae
WHY	ka gore
WHICH	e fe
WOUNDS	dintho
HOW	jang
MONDAY	Mantaga
TUESDAY	Labobedi
WEDNESDAY	Laboraro
THURSDAY	Labone
FRIDAY	Labotlhano
SATURDAY	Sateretaga
SUNDAY	Sontaga
JANUARY	Firikgong
FEBRUARY	Tlhakole
MARCH	Mopitlwe
APRIL	Moranang
MAY	Motsheganong
JUNE	Seetebosigo
JULY	Phukwi
AUGUST	Phatwe
SEPTEMBER	Lwetse
OCTOBER	Phalane
NOVEMBER	Ngwanatsele
DECEMBER	Morule

SETSWANA

Picture Dictionary

by Susan Raufer
David B. Hopkins, consultant

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps
1979

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SETSWANA

PICTURE DICTIONARY

Writer	Susan Raufer
Artist	Clare Kittredge
Consultant	David B. Hopkins
Language Informant	Helen Moatshe
Typist	Lynn Tuttle

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INSTRUCTIONS FOR THE PICTURE DICTIONARY

This picture dictionary has been developed to serve as both an exercise in vocabulary building and as a useful dictionary covering the 19 semantic areas listed in the table of contents.

Opposite each picture is an incomplete list of words that apply to the picture. Some words have already been supplied. This was done to make your task a little easier and help you get a start on learning the vocabulary in the list. Some words have been left out so that you can have the pleasure of tracking them down and continuing your language learning when your training program is over. To do this, you should:

a) FIND THE WORD: Locate a native speaker who is willing to help you. Indicate the word you are looking for by pointing to the picture or the subject itself, if it happens to be on hand... (Remember that it is not polite to point at people in Botswana.) Here's where you can practice:

SELO SE KE ENG?
DILO TSE KE ENG?*

Write the word down on a separate sheet of paper and practice saying it along with the native speaker in order to get the correct pronunciation.

b) RESEARCH: Before writing the word down in your dictionary, try to get the same word from three or four informants in the above manner. This will not only give you a chance to practice, but it will help to insure that you are learning the correct word for the given object. Because of different ways of perceiving things and regional differences, discrepancies are inevitable.

c) RECORD AND STUDY: Once you are sure you have the right word, write it down in the picture dictionary. Make up a sentence with the word in it, and USE IT! Continue to use the new word in a variety of sentences.

---

*Communication and Culture Handbook, Lesson 2

It is best to limit the number of words you are working on to about 7, preferably all related to the same topic. The format of the dictionary will facilitate this.

The dictionary is divided into 19 topic areas with a vocabulary list of about 30 words for each. Nouns are presented in their singular form, followed by a slash (/) and the plural stem (unless the plural is irregular, in which case it is written out in its entirety). Where applicable, variations will be included between parentheses. Thus:

LOKWALO/DI- (MA-)

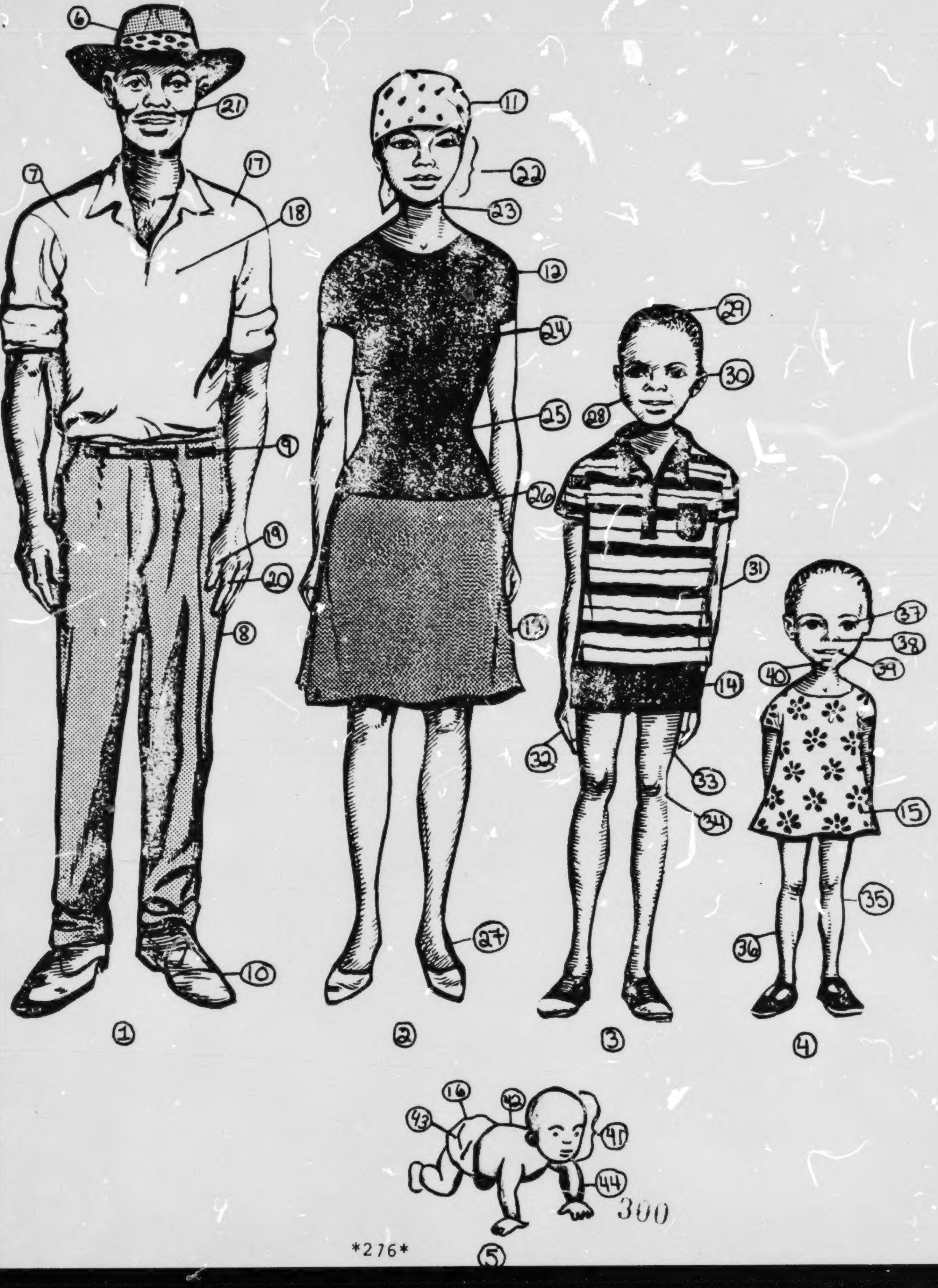
indicates that LOKWALO = singular (BOOK)
DIKWALO = plural (BOOKS)
MAKWALO = accepted variation of the plural (also BOOKS)

Although the majority of the words in the dictionary are nouns, verbs have been included. So as not to confuse you, they have been separated from the nouns by a double broken line (=======). Verbs are presented in the present tense followed by a slash (/) and their participle. Thus:

REKA/REKILE

indicates that REKA = present (BUY or BUYS)
REKILE = participle (BOUGHT or HAVE BOUGHT)

You can follow the same conventions for the words you add to the list.



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DIAPARO LE DIKAROLO TSA MMELE

1 MONNA / BA-

2 ____________

3 ____________

4 ____________

5 NGWANA / BANA

6 HUTSHE / DI-

7 ____________

8 BOROKGWE / MA-

9 LEBANTA / DI-

10 ____________

11 ____________

12 ____________

13 SEKETE / DI-

14 ____________

15 MOSESE / ME-

16 LEIRE / MA-

17 LEGETLA / MA-

18 ____________

19 ____________

20 ____________

21 TEDU / DI-

22 ____________

23 ____________

24 LETSELE / MABELE

25 ____________

26 NOKA / DI-

27 ____________

28 ____________

29 MORIRI / ME-

30 ____________

31 SEKGONO / DI-

32 ____________

33 SEROPE / DI-

34 ____________

35 LEOTO / MA-

36 MOOTWANE / ME-

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40 SELEDU / DI-

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42 MOKWATLA / ME-

43 LERAGO / MA-

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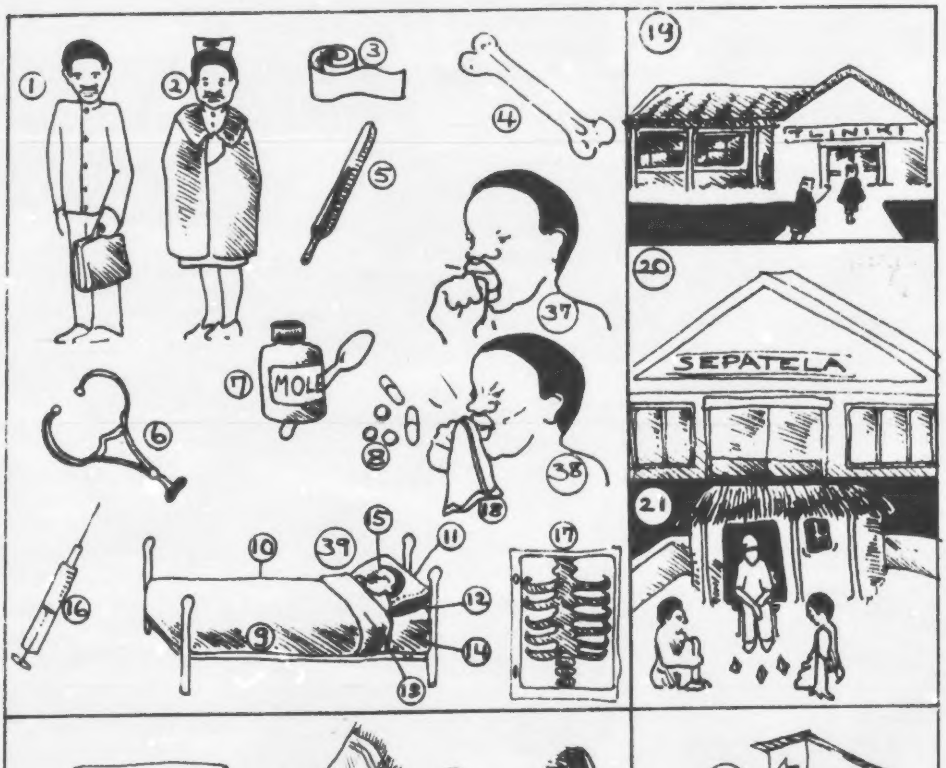
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1 NGAKA / DI-

2 ____________

3 ____________

4 LESAPO / MARAPO

5 ____________

6 TSHIPI YA NGAKA

7 ____________

8 ____________

9 BOLAO / MA-

10 KOBO / DI-

11 ____________

12 ____________

13 ____________

14 MATERASE / DI-

15 MOLWETSI / BA-

16 ____________

17 ____________

18 ____________

19 TLINIKI / DI-

20 ____________

21 NGAKA YA SETSWANA

22 BATA / DI-

23 NTLWANA YA BOITHOMELO

24 THWAELETE / DI-

25 ____________

26 ____________

27 ____________

28 SEIPONE / DI-

29 ____________

30 MOLORA / ME-

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33 ____________

34 BORATSHE JWA MENO

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36 NGAKA YA MENO

37 GOTLHOLA / GOTLHOTSE

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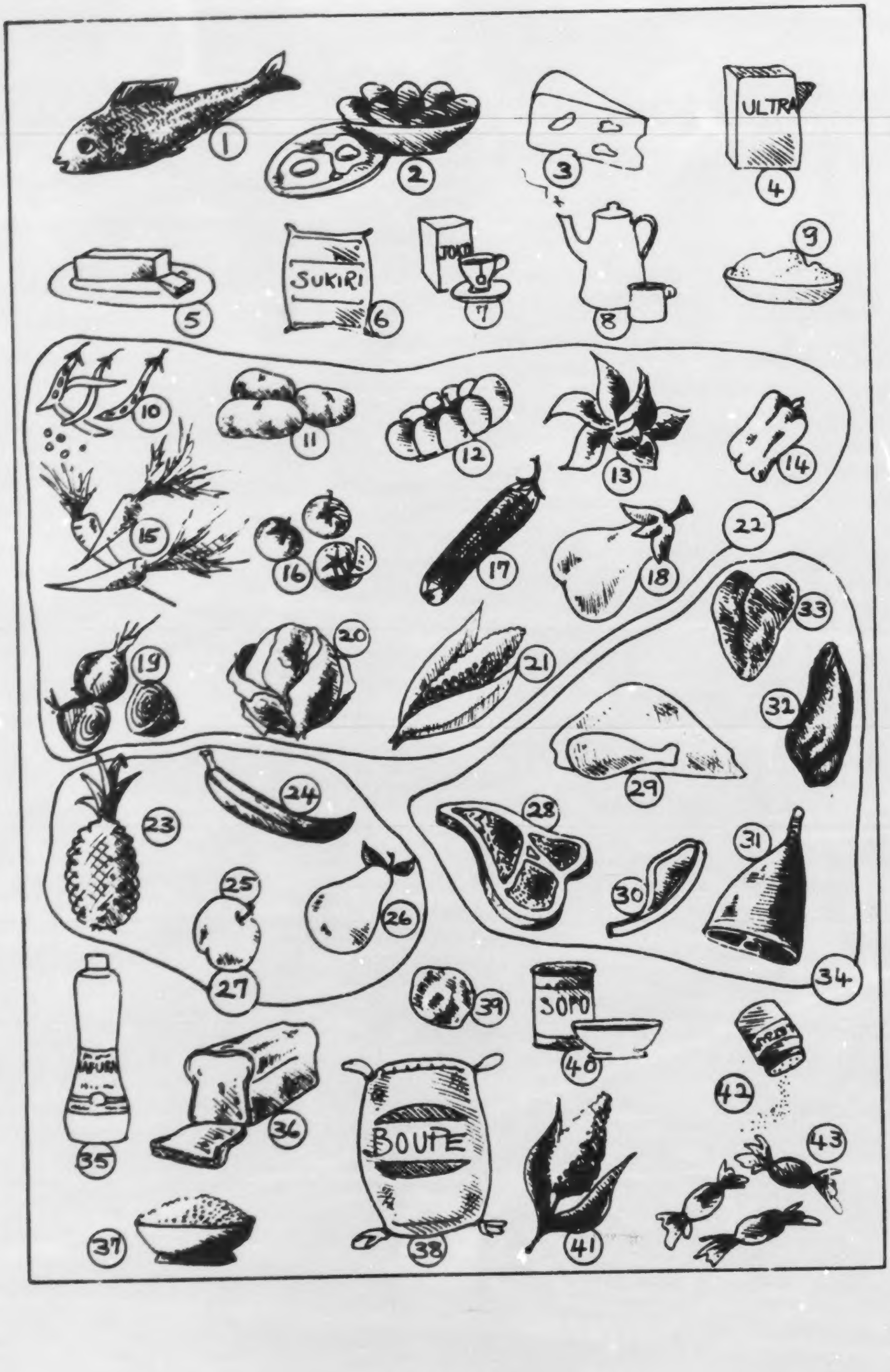
40 TLHAPA / TLHAPILE

41 ____________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BOUPE
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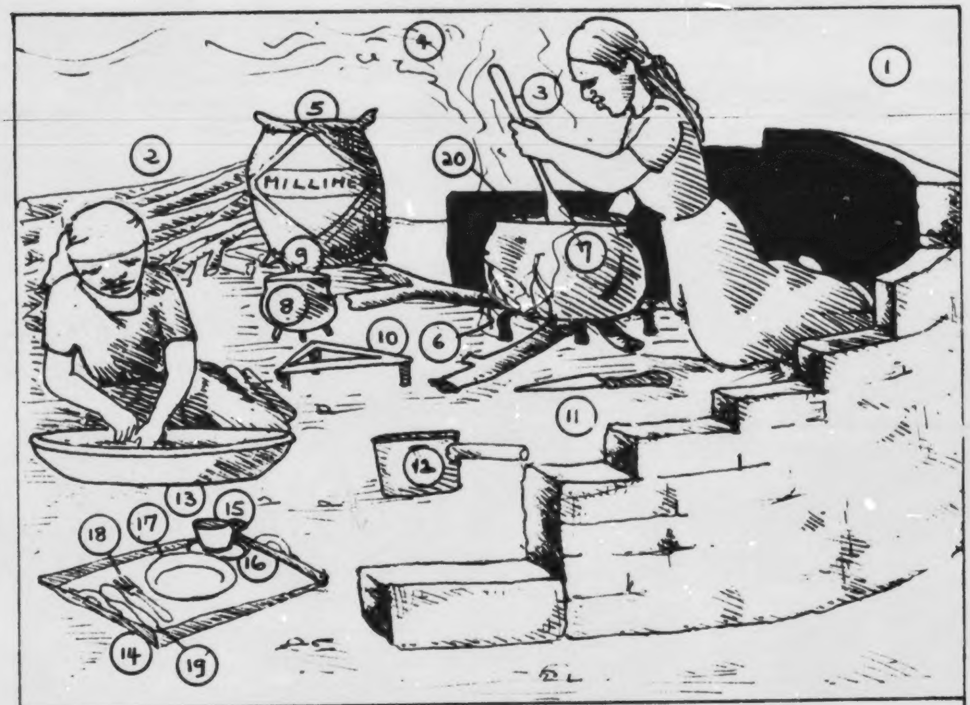
DIJO

1 TLHAPI / DI-
2 ____________
3 ____________
4 MASHI
5 ____________
6 ____________
7 ____________
8 KOFI
9 PHALETSHE
10 ____________
11 TAPOLE / DI-
12 LEPHUTSE / MA-
13 ____________
14 ____________
15 ____________
16 TAMATI / DI-
17 LEGABALA / MA-
18 ____________
19 ____________
20 ____________
21 MMIDI / MEBIDI
22 MEROGO
23 ____________
24 ____________
25 ____________
26 ____________
27 ____________
28 NAMA YA KGOMO
29 ____________
30 ____________
31 NAMA YA NKU
32 SEBETE / DI-
33 PELO
34 NAMA / DI-
35 MAFURA
36 ____________
37 REISI
38 ____________
39 KUKU / DI-
40 ____________
41 ____________
42 LETSWAI
43 ____________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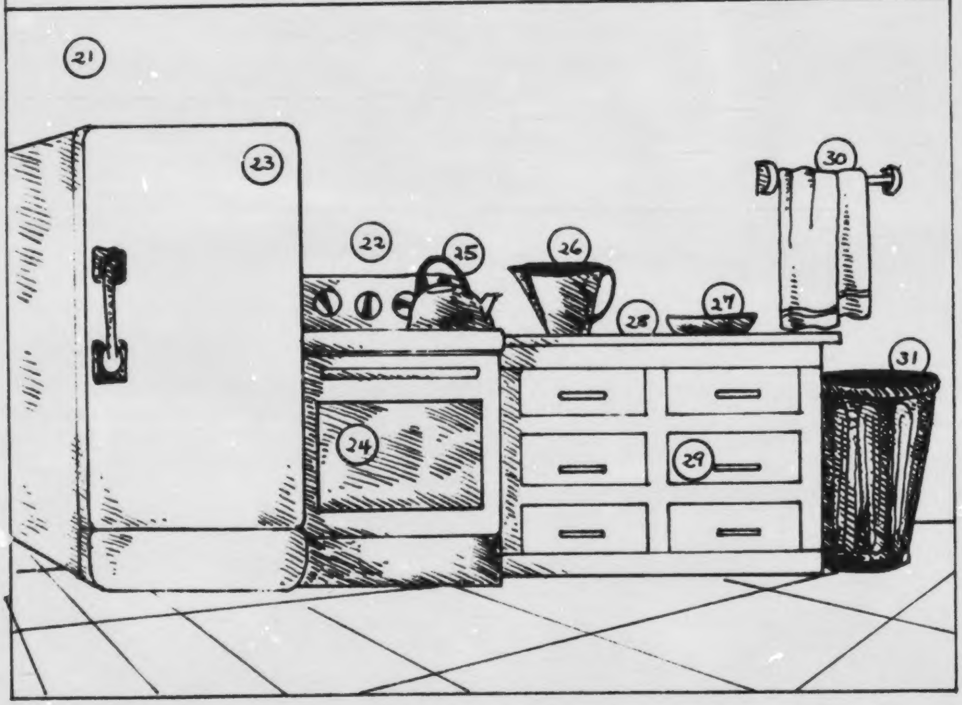
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KAPEI

1 LEISO / MA-

2 ______________

3 LESO / DINTSHO

4 ______________

5 KGETSI YA BOUPI

6 ______________

7 ______________

8 ______________

9 SEKHURUMELO / DI-

10 ______________

11 ______________

12 ______________

13 SEKOTLELE / DI-

14 ______________

15 KOPI / DI-

16 ______________

17 ______________

18 FOROKO / DI-

19 ______________

20 SEJO / DI-

21 ______________

22 SETOFO / DI-

23 ______________

24 ______________

25 KETLELE / DI-

26 ______________

27 ______________

28 ______________

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30 SEPHIMOLO / DI-

31 THINI YA MATLAKALA

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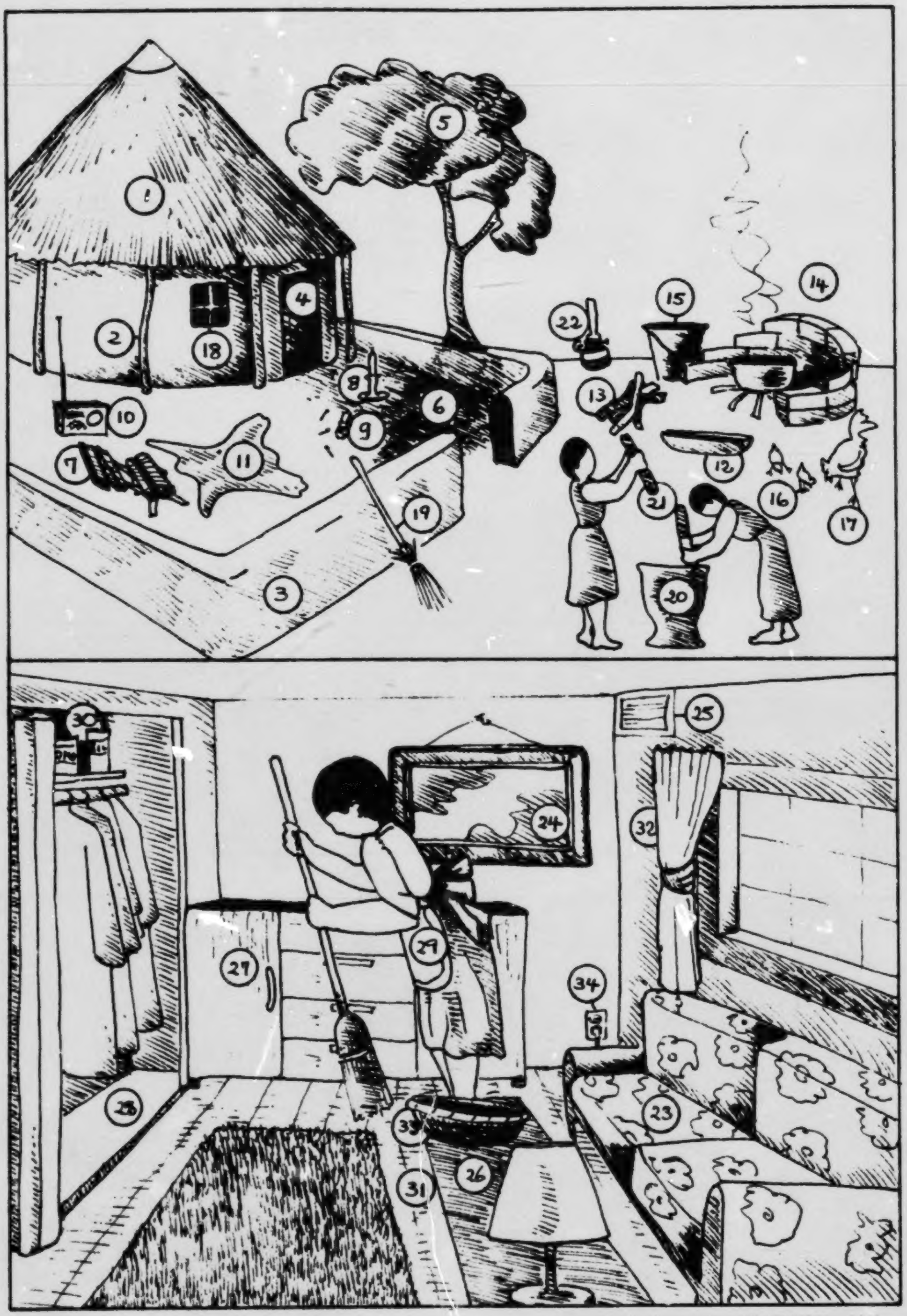
32 APAYA / APEILE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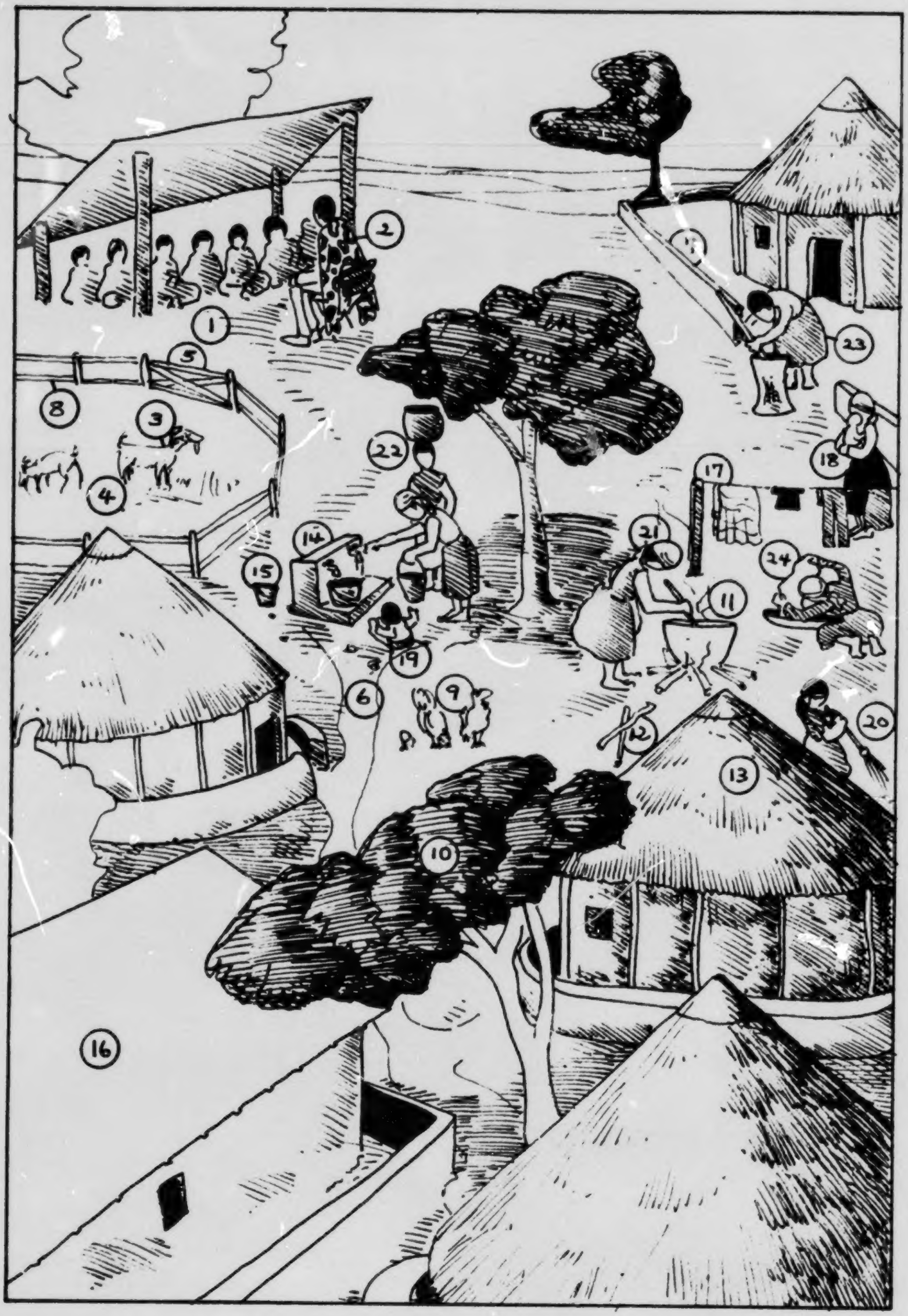
LOLWAPA

---

1 NTLO / DI-
2 ____________
3 ____________
4 LEBATI / DI-
5 ____________
6 MORUTI / ME-
7 ____________
8 ____________
9 MOLELO / ME-
10 ____________
11 LETLALO / MA-
12 ____________
13 ____________
14 LEISO / MA-
15 EMERE / DI-
16 KOKWANA / DI-
17 ____________
18 FENSTERE / DI-
19 ____________
20 ____________
21 ____________
22 LOBONE / DIPONE
23 ____________
24 SETSHWANTSHO / DI-
25 PHOTLHANA / DI-
26 ____________
27 ____________
28 ____________
29 KHIBA / DI-
30 MOLORA / ME-
31 BODILO
32 ____________
33 ____________
34 ____________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KWA MOTSENG

---

1 KGOTLA / DI-

2 ____________

3 PUDI / DI-

4 ____________

5 ____________

6 TSELA / DI-

7 ____________

8 LOGORA / MA-

9 ____________

10 ____________

11 LEISO / MA-

12 ____________

13 NTLO / MA-

14 ____________

15 ____________

16 POLATA / DI-

17 TERATA / DI-

====================

18 BELEGA / BELEGE

19 TSHAMEKA / TSHAMEKILE

20 ____________

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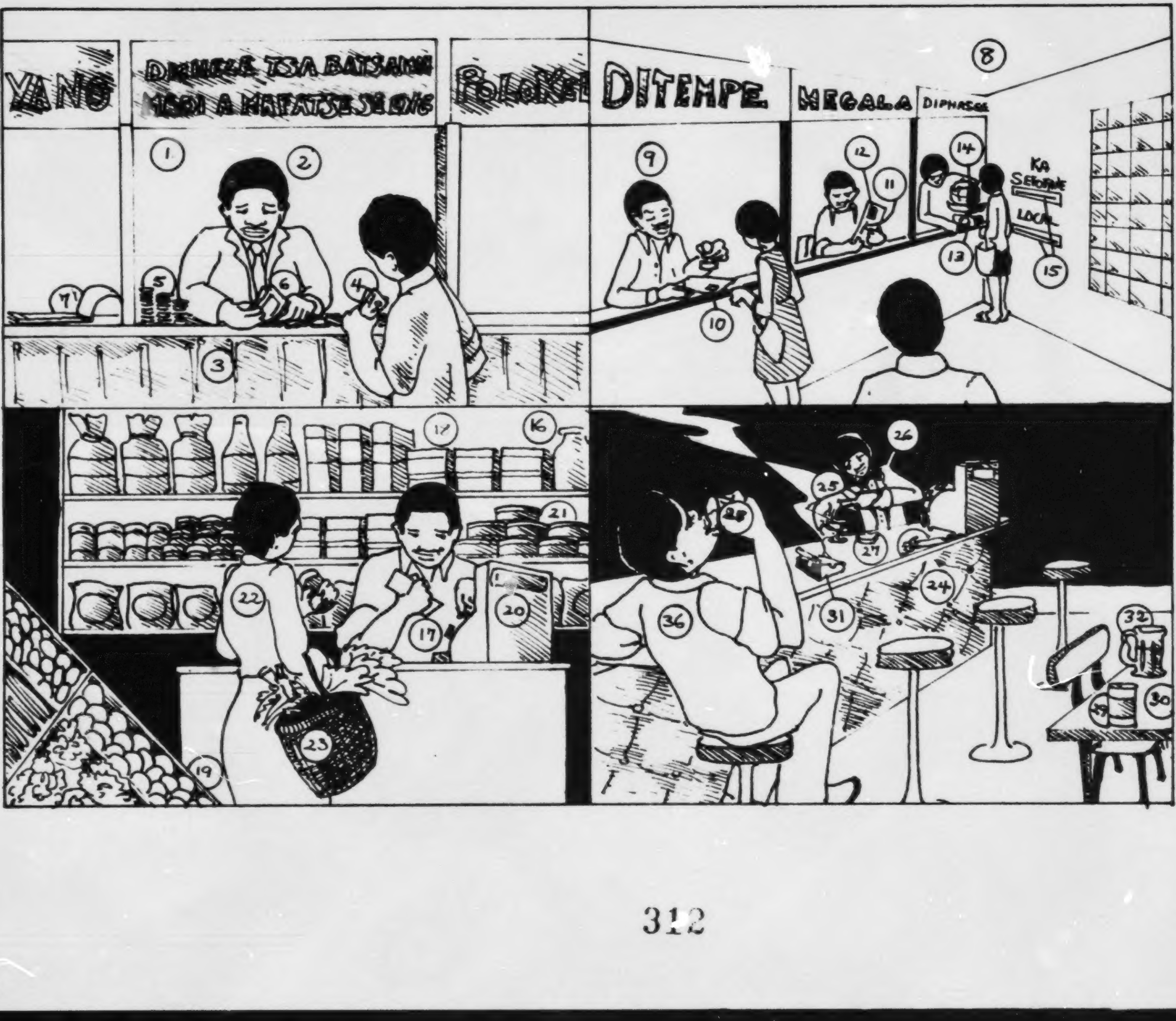
23 ____________

24 TLHATSWA / TLHATSWITSE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KWA TOROPONG

1 BANKA / DI-
2 _____________
3 KHAUNTARA / DI-
4 TSHEKE / DI-
5 _____________
6 _____________
7 BUKA YA DITSHEKE
8 OFISI YA POSO
9 _____________
10 _____________
11 _____________
12 _____________
13 SEKALE / DI-
14 _____________
15 _____________
16 BENKELE / DI-
17 _____________
18 KOBOTLO / DI-
19 MEROGO
20 MATSHINE WA MADI
21 DIJO TSA DITHINI
22 _____________
23 _____________
24 MOTIMA LENYORA
25 _____________
26 MODIREDI WA BARA
27 _____________
28 _____________
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31 _____________
32 BIKIRI / DI-
33 OPENARA / DI-
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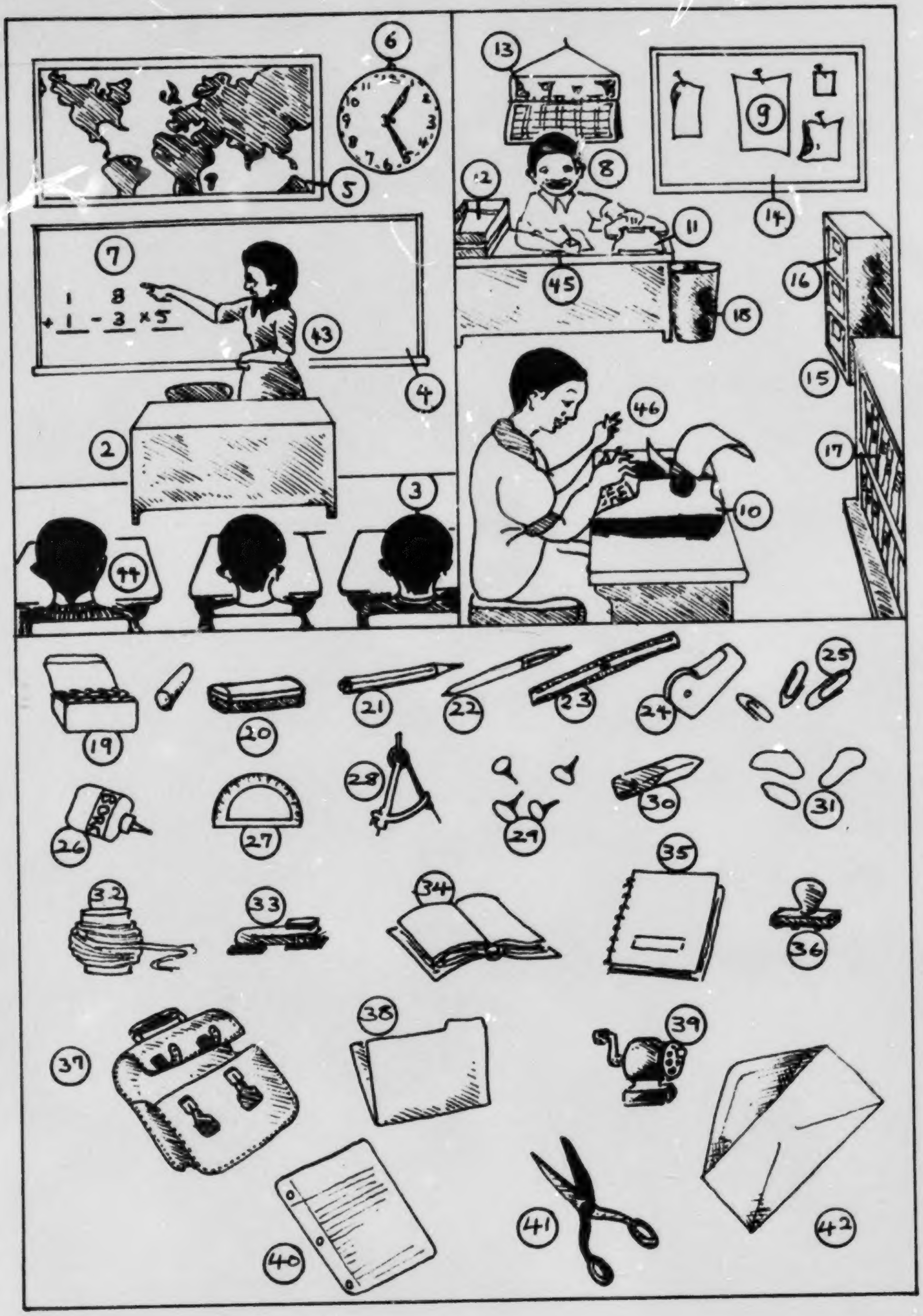
34 REKA / REKILE
35 _____________
36 _____________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KWA SEKOLONG / KWA OFISING

1 MORUTA BANA / BA-
2 ___________
3 ___________
4 BOLAKABOROTO / DI-
5 MMEPE / DI-
6 SESUPANAKO / DI-
7 DIPALO
8 ___________
9 KETSISO / DI-
10 ___________
11 ___________
12 ___________
13 ___________
14 LEBATI LA DIKETSISO
15 ___________
16 TERAWARA
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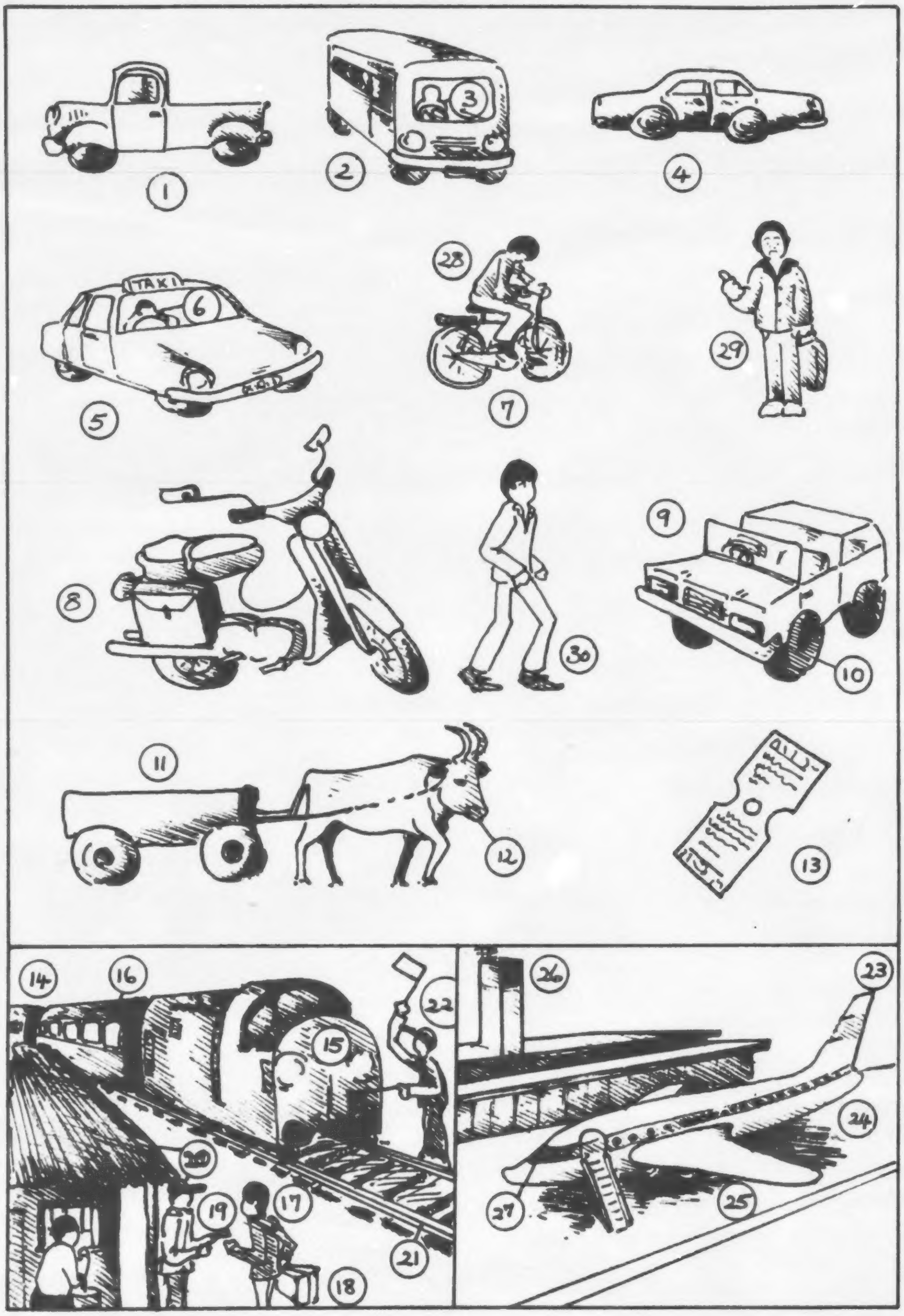
19 TSHOKO / DI-
20 TASETARA / DI-
21 PENSELE / DI-
22 ___________
23 ___________
24 ___________
25 TLIPI / DI-
26 ___________
27 ___________
28 ___________
29 ___________
30 SESUTLHO / DI-
31 LASETEKE / DI-
32 THAPO / DI-
33 ___________
34 LOKWALO / DI- (MA-)
35 ___________
36 ___________
37 POTOMENTE / DI-
38 ___________
39 ___________
40 ___________
41 SEKERE / DI-
42 EMFOLOPO / DI-

43 ___________
44 ___________
45 KWALA / KWADILE
46 ___________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TSA MESEPELE

1 ______________
2 BESE / DI-
3 MOKGWEETSI WA BESE
4 ______________
5 ______________
6 ______________
7 BAESEKELE / DI-
8 ______________
9 ______________
10 LOOTWANA / MA-
11 KOLOI YA DIKGOMO
12 ______________
13 ______________
14 SETEISHANE / DI-
15 TERENA / DI-
16 ______________
17 ______________
18 ______________
19 MOTLHATLHOBI WA DITHEKETHE
20 ______________
21 SEPORO / DI-
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23 ______________
24 SEFOFANE / DI-
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28 PALAMA / PALAME
29 ______________
30 ______________
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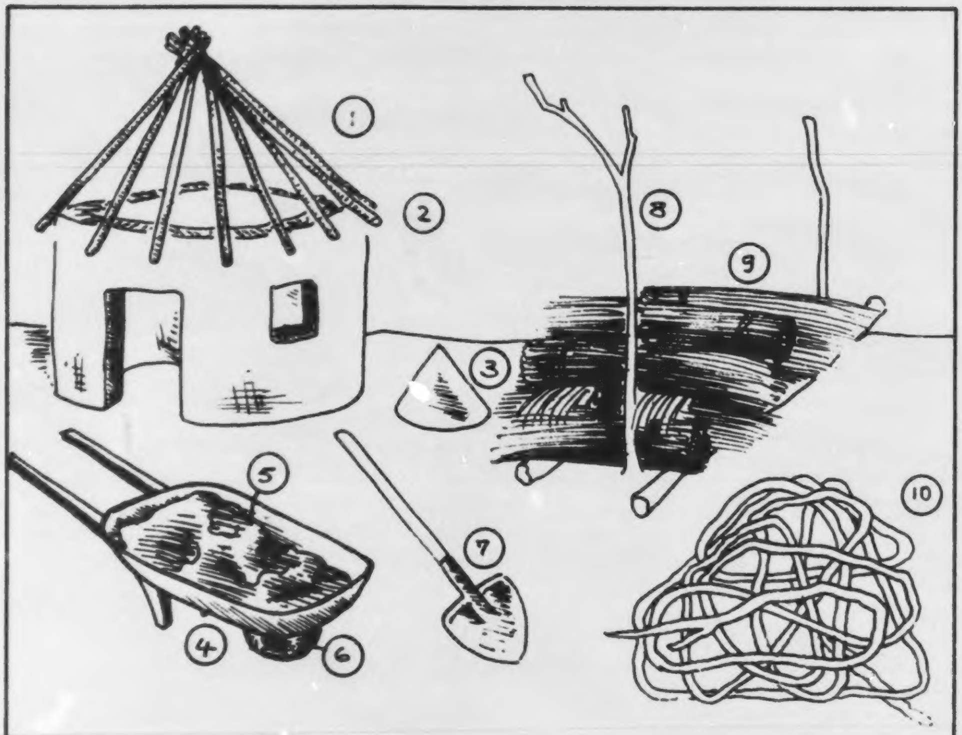
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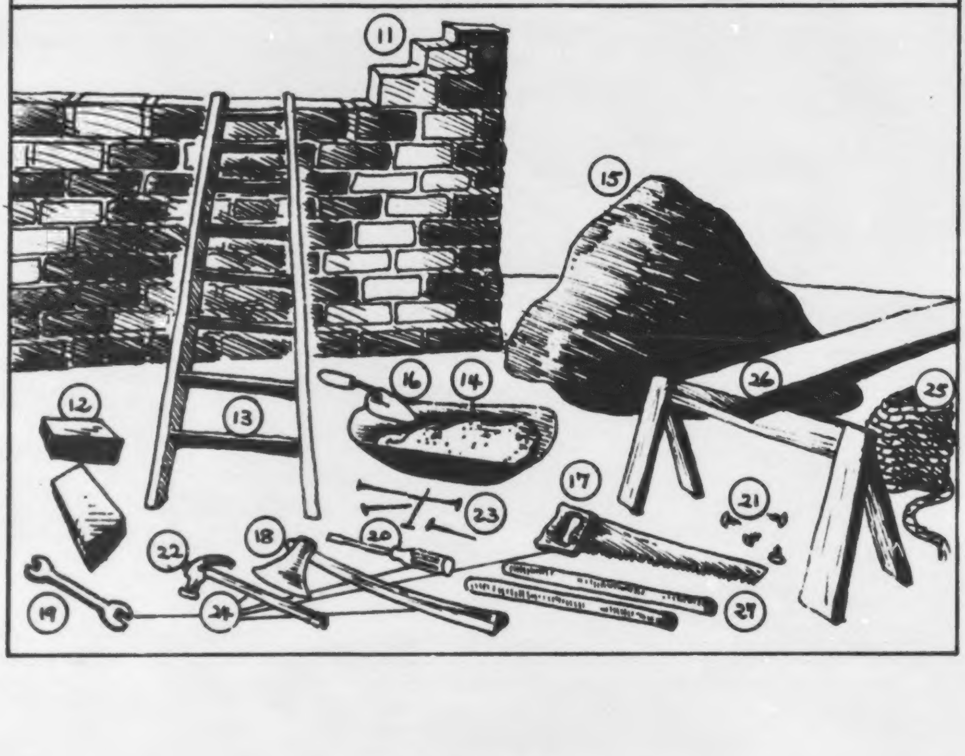
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1 TLHOMESO / DI-

2 LEOTWANA / MA-

3 ______________

4 ______________

5 ______________

6 ______________

7 GARAWE / BO-

8 LEGONG / DI-

9 ______________

10 KGOBATI / DI-

11 ______________

12 ______________

13 ______________

14 KONKOREITE

15 ______________

16 ______________

17 SHAGA / DI-

18 SELEPE / DI-

19 ______________

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22 HAMOLE / DI-

23 SEPEKERE / DI-

24 SEDIRISIWA / DI-

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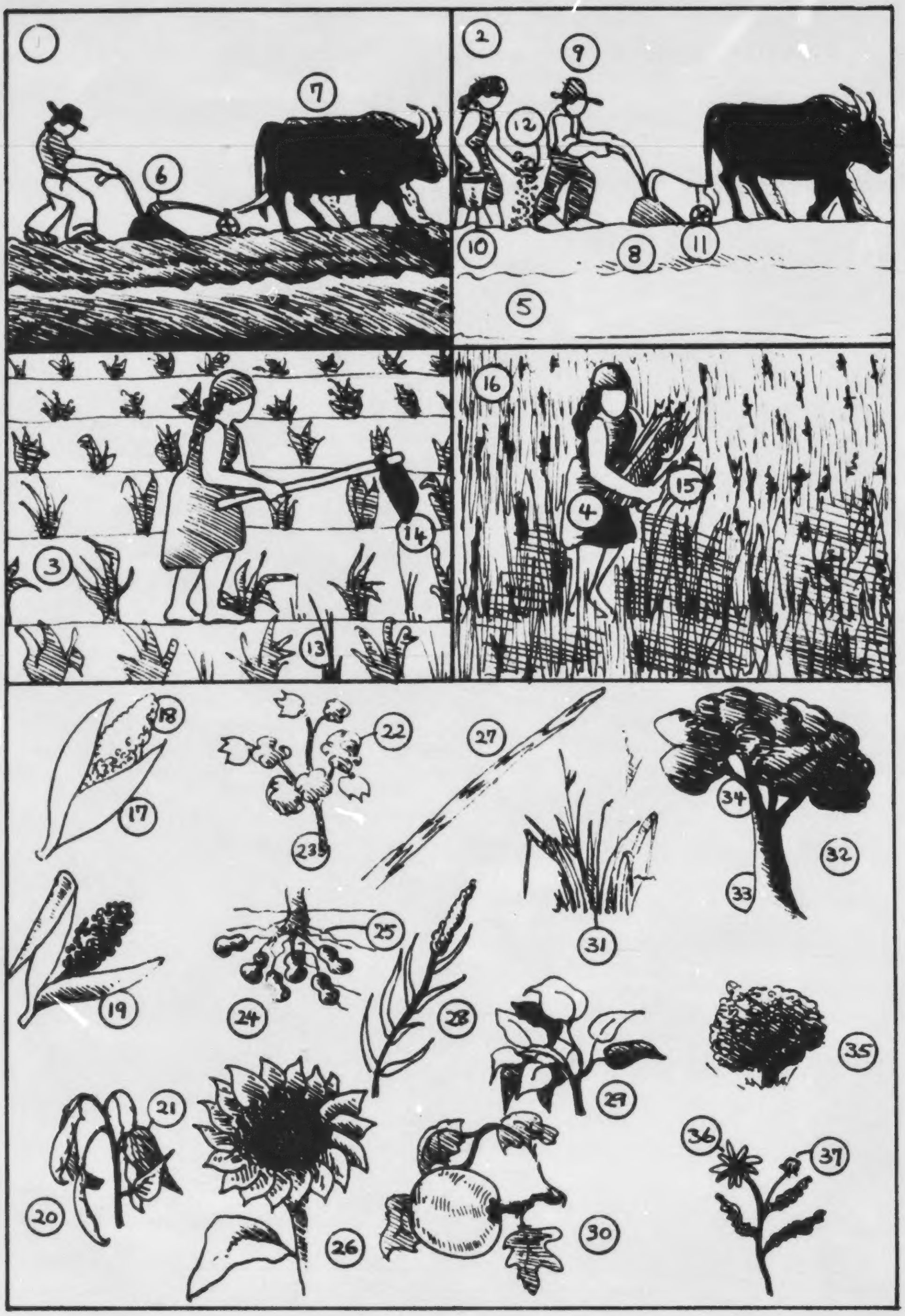
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TEMO

1 LEMA / LEMILE
2 ______________
3 TLHAGOLA / TLHAGOTSE
4 ______________

=====================

5 TSHIMO / MASIMO
6 ______________
7 ______________
8 ______________
9 MOLEMI / BA-
10 ______________
11 ______________
12 PEO / DI-
13 MHERO (MOHERO) / ME-
14 ______________
15 ______________
16 ______________
17 ______________
18 ______________

19 LETSELE / MABELE
20 ______________
21 LETLHARE / MA-
22 TLHALE / DI-
23 ______________
24 ______________
25 MODI / ME-
26 ______________
27 NYOBA / DI-
28 LEBELEBELE
29 ______________
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31 BOJANG / MA-
32 SETLHARE / DI-
33 ______________
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36 SETHUNYA / DI-
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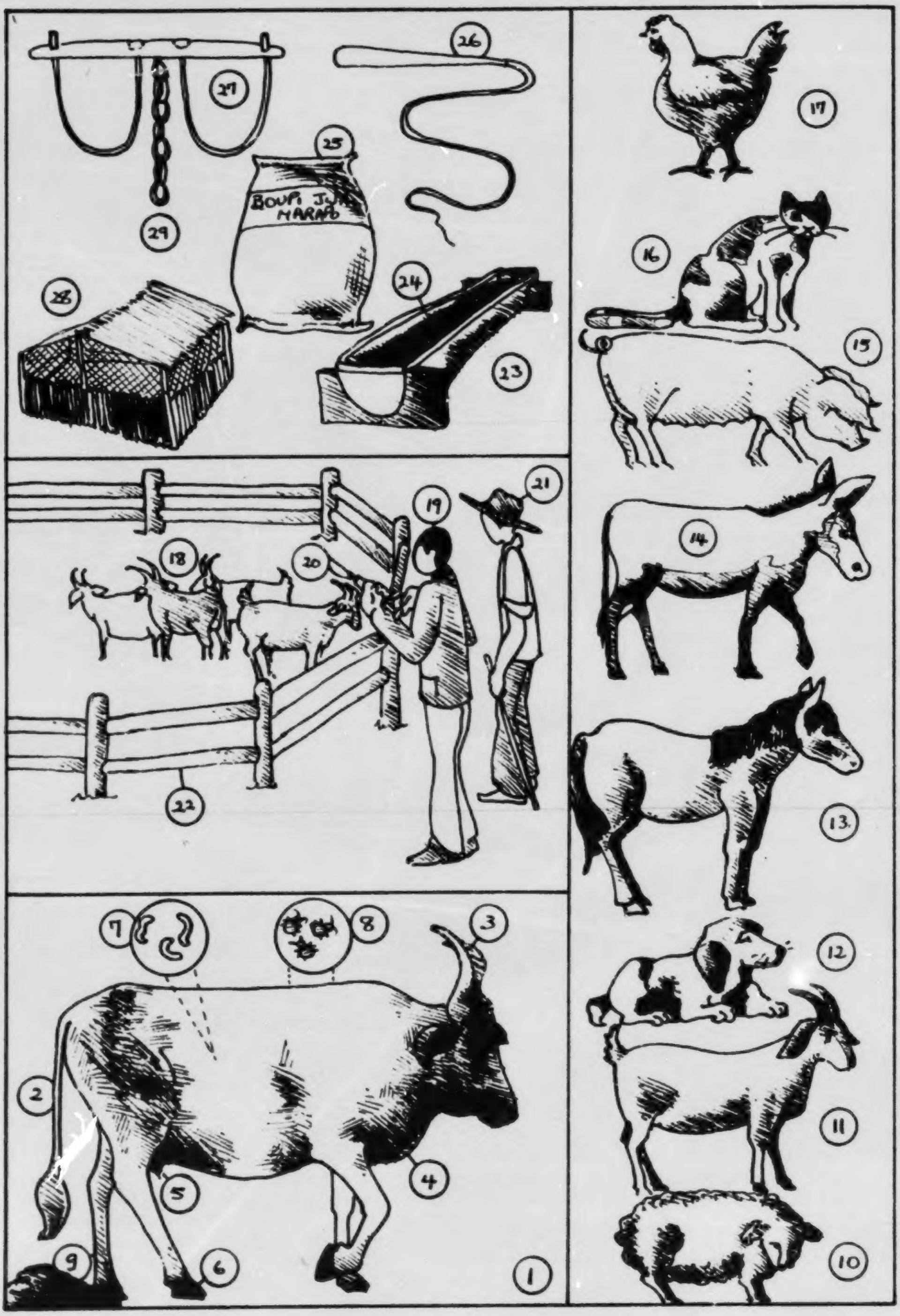
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TSA LERUO

1 KGOMO / DI-

2 ______________

3 LENAKA / DI-

4 ______________

5 ______________

6 TLHAKO / DI-

7 DIBOKWANA TSA MALA

8 ______________

9 ______________

10 NKU / DI-

11 ______________

12 ______________

13 PITSE / DI-

14 ______________

15 KOLOBE / DI-

16 KATSE / DI-

17 ______________

18 MOTLHAPE / ME-

19 NGAKA YA LERUO

20 ______________

21 ______________

22 LESAKA / MARAKA

23 ______________

24 SEJO / DI-

25 BOUPI JWA MARAPO

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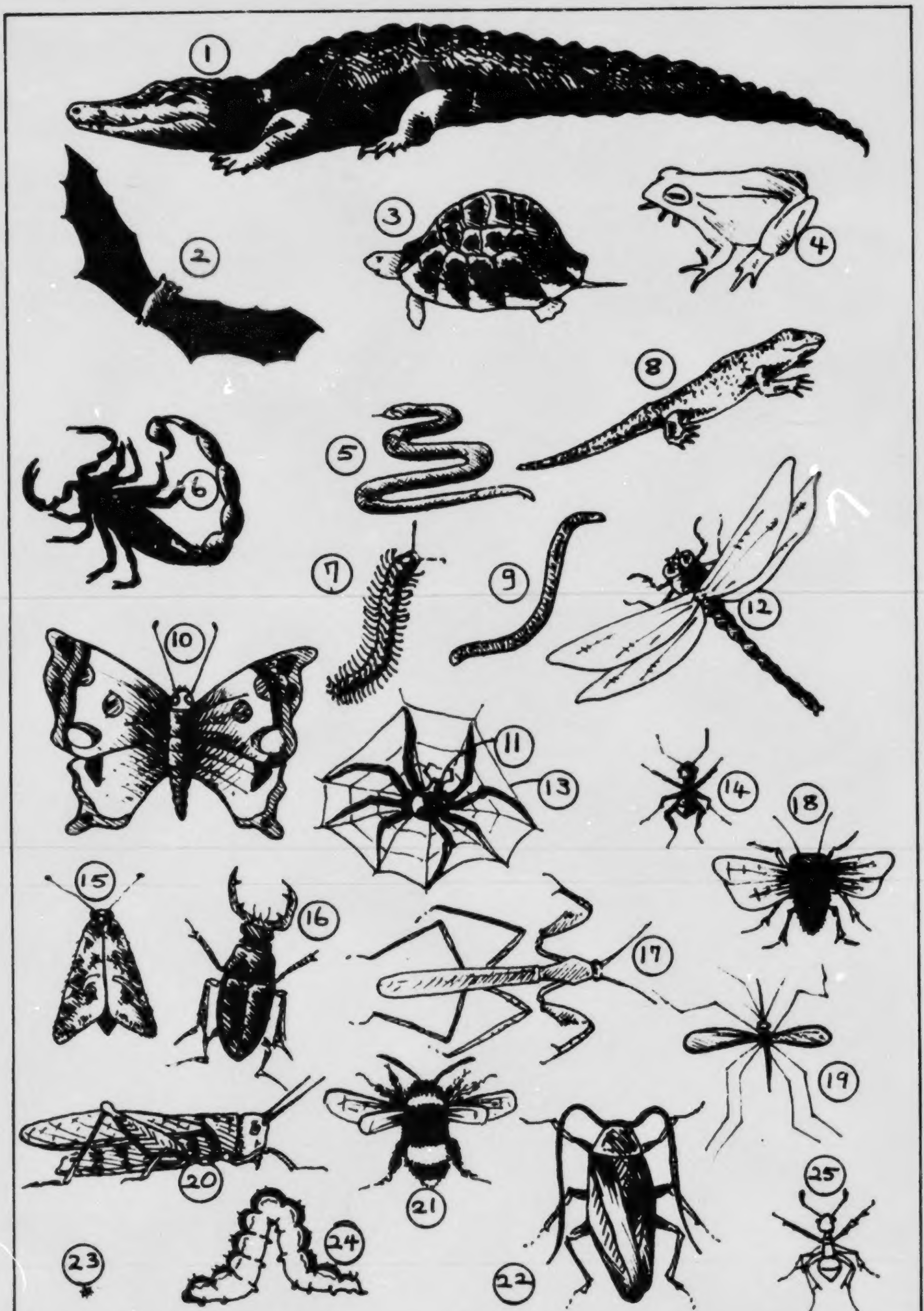
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DIGAGABI LE DITSHIDI

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1 ____________

2 ____________

3 ____________

4 SEGWAGWA / DI-

5 ____________

6 ____________

7 SEBOKOLODI / DI-

8 ____________

9 ____________

10 SERURUBELE / DI-

11 SEGOKGO / DI-

12 ____________

13 BOBI BA SEGOKGO

14 TSHOSWANE / DI-

15 ____________

16 KHUKHWANE / DI-

17 ____________

18 ____________

19 MONTSANA (MONTSANE)

20 ____________

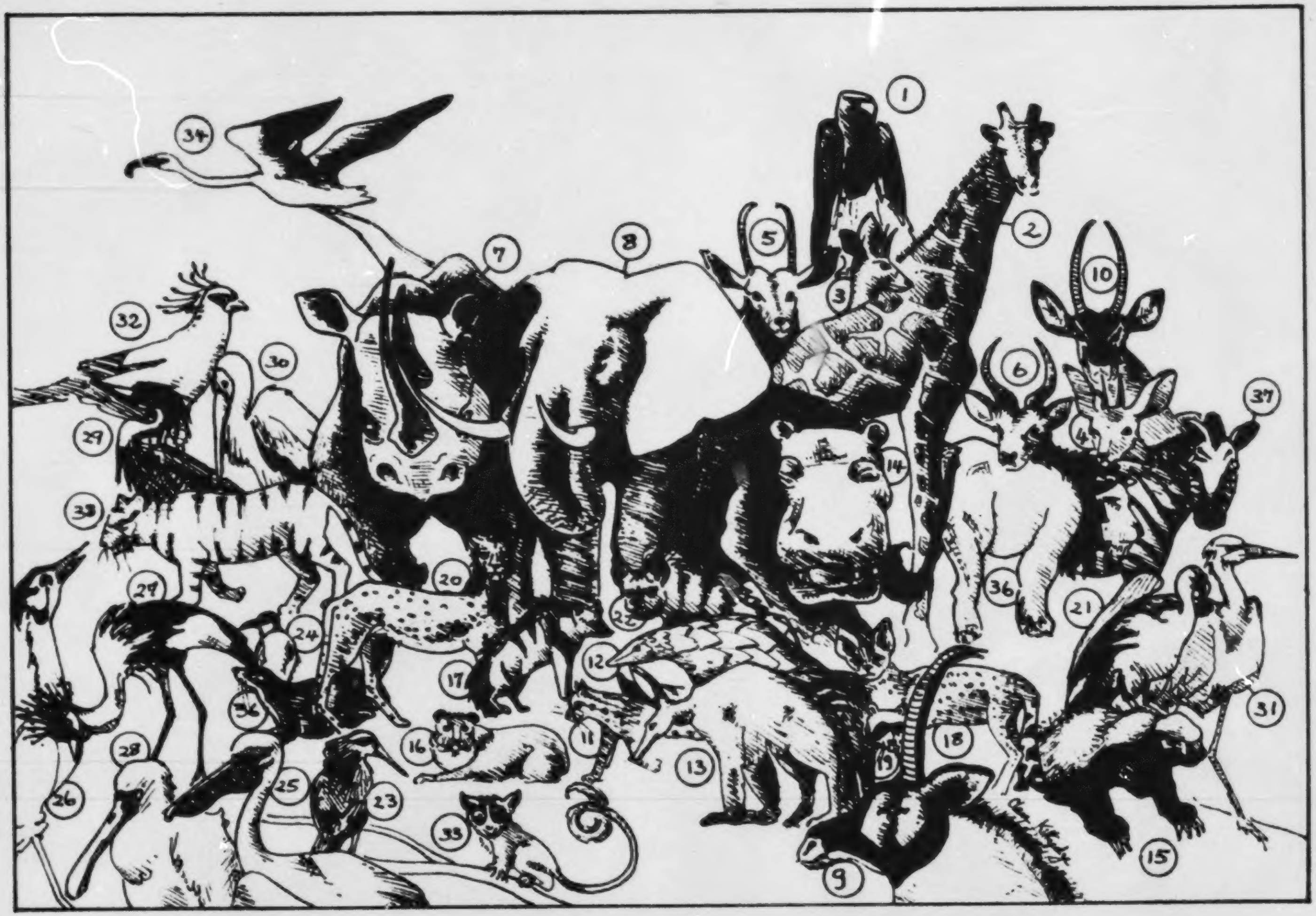
21 NOTSHI / DI-

22 ____________

23 NTA / DI-

24 ____________

25 ____________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DIPHOLOGOLO LE DINONYANE

1 NTSU / BO-
2 ____________
3 MOKABAYANE / ME-
4 ____________
5 ____________
6 PUKU / DI-
7 ____________
8 TLOU / DI-
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10 ____________
11 SEBALABOLOKWANE / BO-
12 ____________
13 THAKADU / DI-
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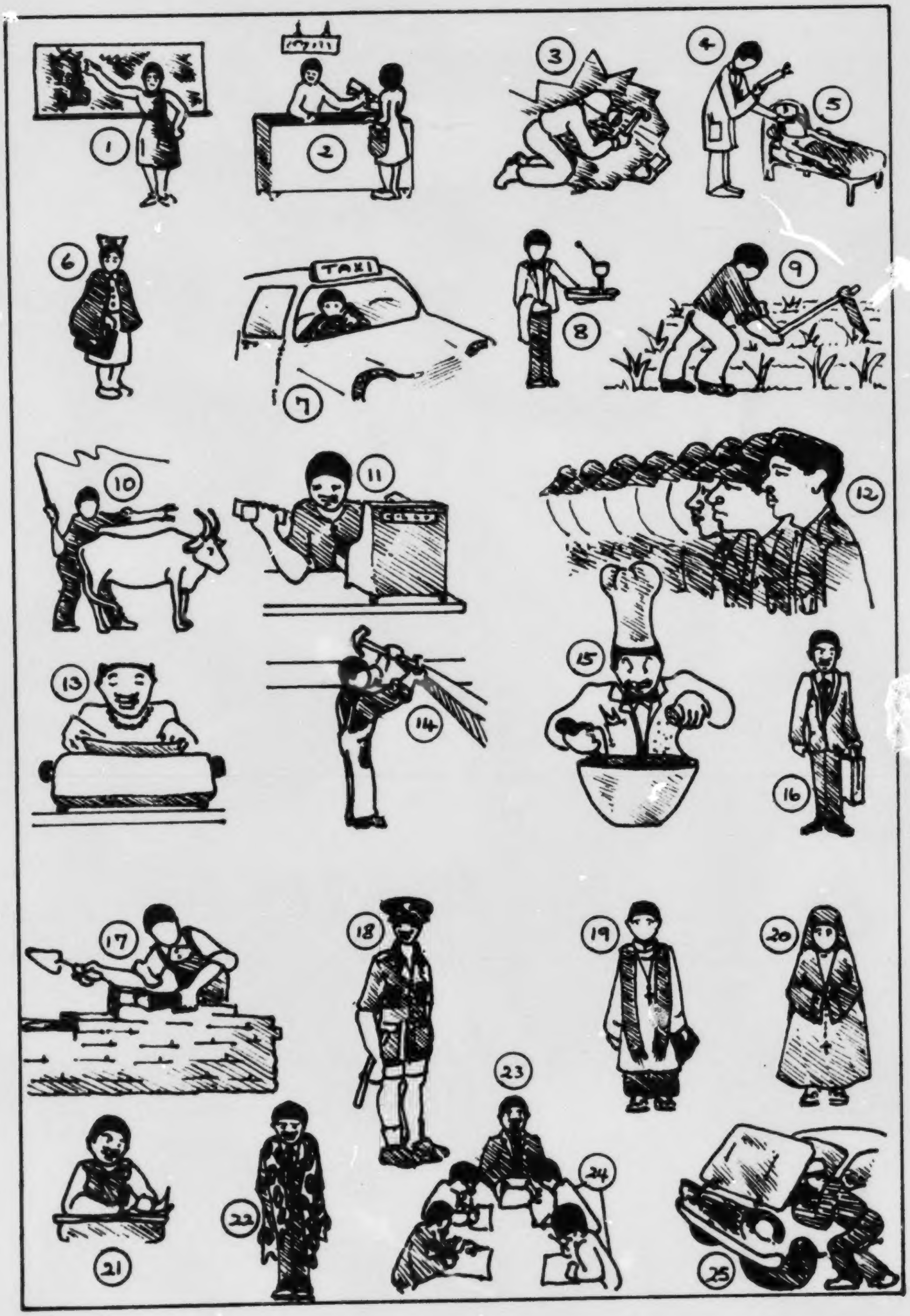
15 ____________
16 PELA / DI-
17 ____________
18 TADI / DI-
19 TSHIPA / BO-
20 ____________
21 LENONG / MA-
22 PHIRITSHWANA / DI- (BO-)
23 ____________
24 ____________
25 ____________
26 ____________
27 MOGOLORI / ME-
28 ____________
29 ____________
30 LEKOLWANA / MA-
31 ____________
32 TLHANGWE / DI-
33 MOGWELE / ME-
34 ____________
35 LENYIBI / MA-
36 TAU / DI-
37 PITSE YA NAGENG / DI-
38 ____________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1 ____________

2 MMALAMADI / BA-

3 ____________

4 NGAKA / DI-

5 ____________

6 ____________

7 MOKGWEETSI / BA-

8 ____________

9 MOLEMI / BA-

10 ____________

11 ____________

12 LESOLE / MA-

13 ____________

14 MOAGI / BA-

15 MOAPEI / BA-

16 ____________

17 ____________

18 LEPODISI / MA-

19 ____________

20 ____________

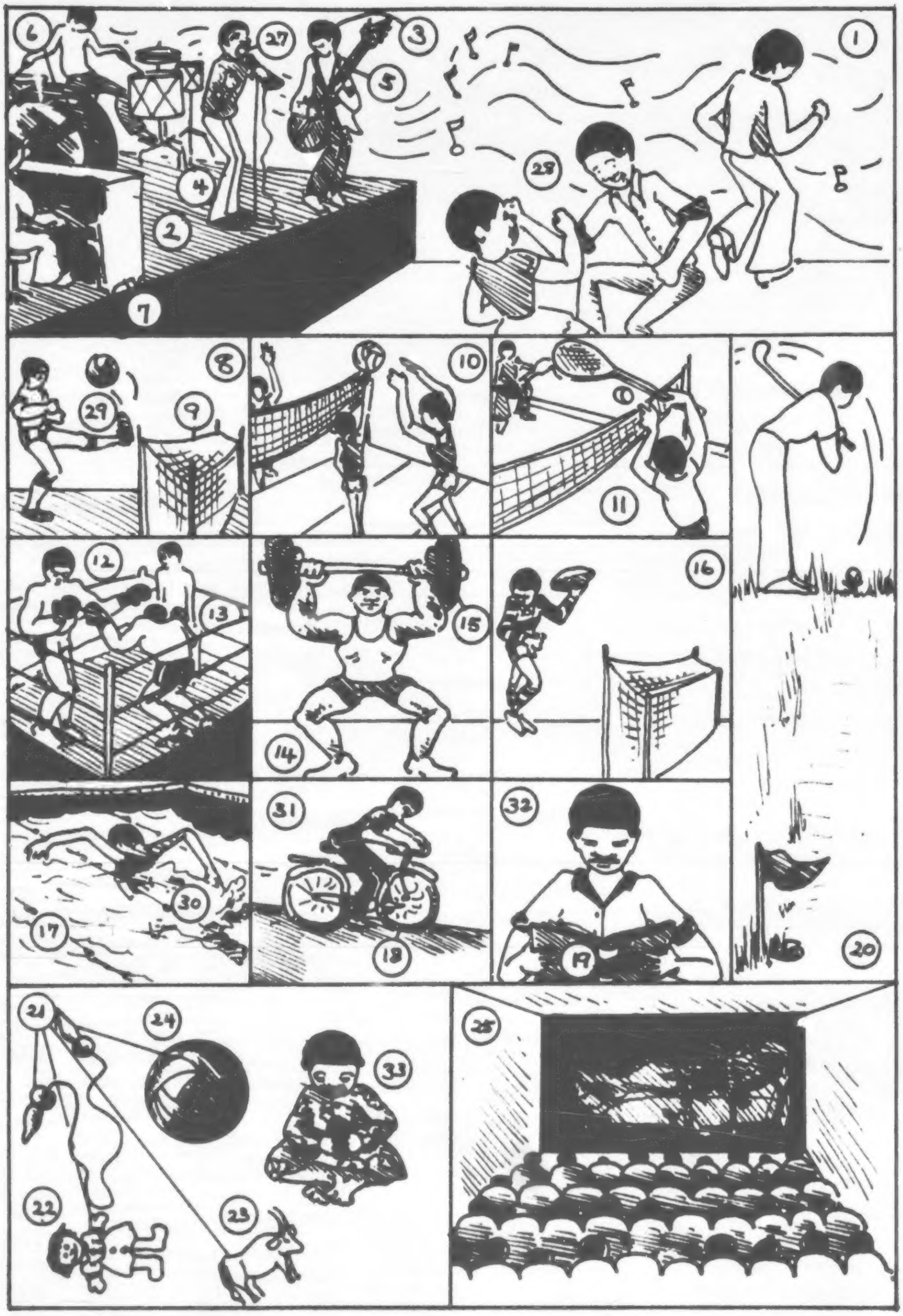
21 MORUTWANA / BA-

22 ____________

23 ____________

24 MORUTI / BA-

25 ____________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1 MMINO / ME-

2 ______________

3 MOTSHAMEKI WA BALETSE

4 ______________

5 KATARA / DI-

6 ______________

7 ______________

8 KGWELE YA DINAO

9 ______________

10 ______________

11 ______________

12 MOTSHAMEKO WA MABOLE

13 ______________

14 ______________

15 DITSHIPI

16 KGWELE YA DITHOBANE

17 METSI

18 BAESEKELE / DI-

19 ______________

20 ______________

21 ______________

22 MPOPI / BO-

23 KGOMO YA MMOPA

24 BOLO / DI-

25 ______________

26 TSHAMEKA / TSHAMEKILE DILETSO

27 ______________

28 BINA / BINNE

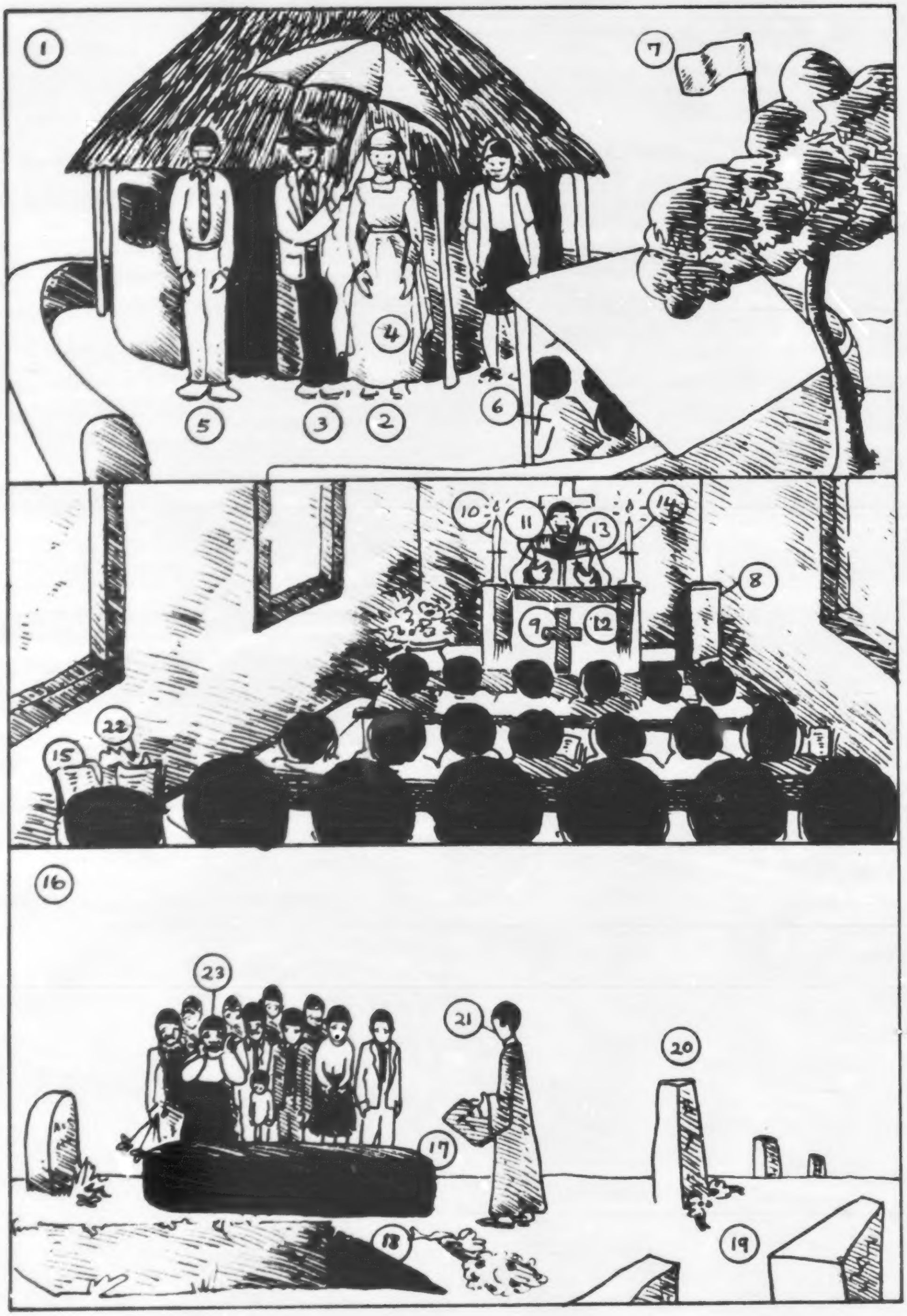
29 ______________

30 ______________

31 ______________

32 BALA / BADILE

33 TSHAMEKA / TSHAMEKILE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LENYALO / TUMELO / PHITLHO

---

1 LENYALO / MA-

2 ______________

3 MONYADI / BA-

4 LESIRE / MOFIRE

5 ______________

6 ______________

7 FOLAGA / DI-

8 ______________

9 SEFAPANO / DI-

10 ______________

11 ______________

12 ______________

13 PURAPURA / DI-

14 MOPRISTA / BA-
MORUTI / BA-

15 BUKA YA DITHAPELO
LE DIFELA

16 ______________

17 ______________

18 ______________

19 ______________

20 LENTSWE LE LEBITLE

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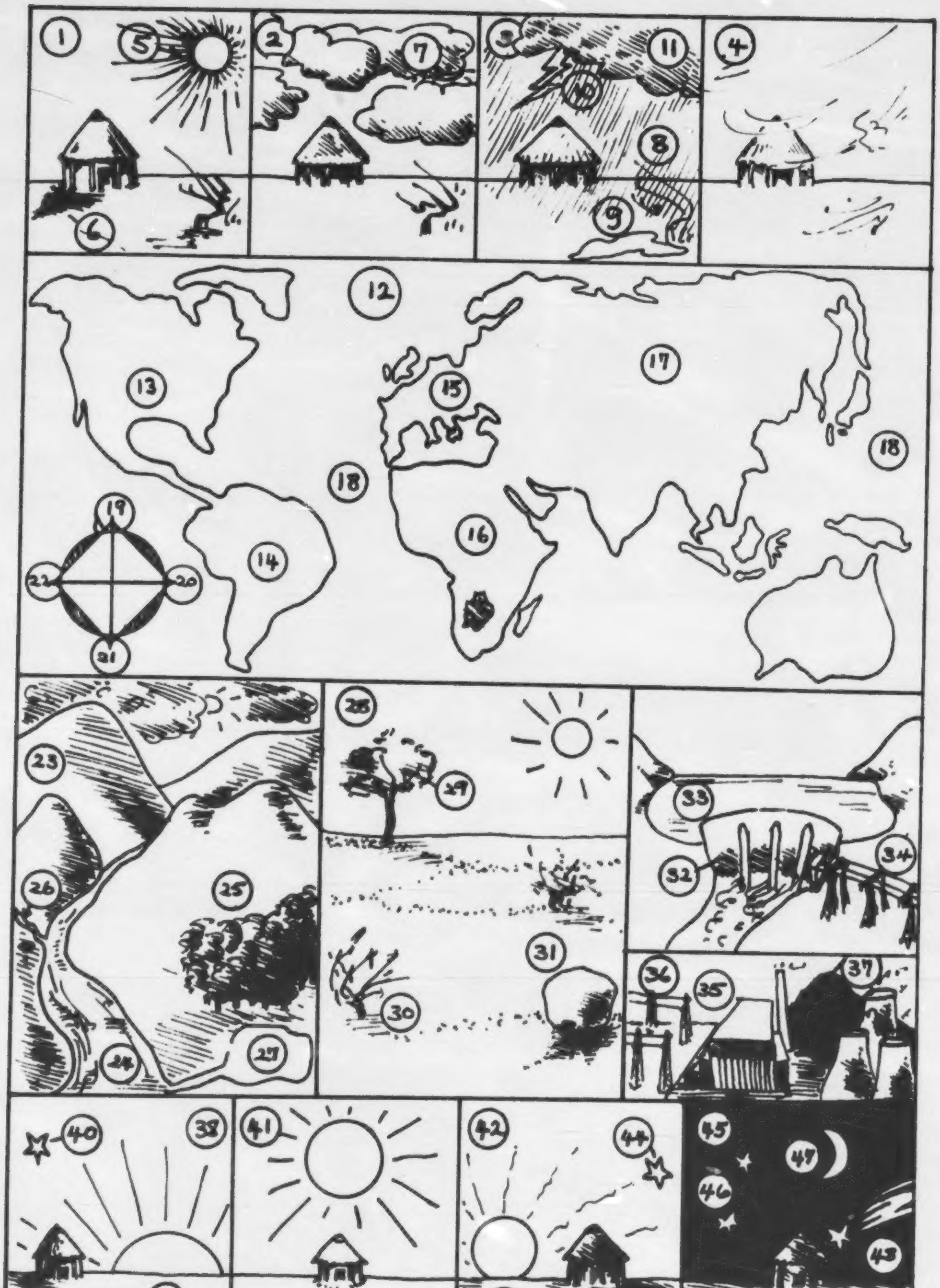
21 BUA / BUILE

22 ______________

23 ______________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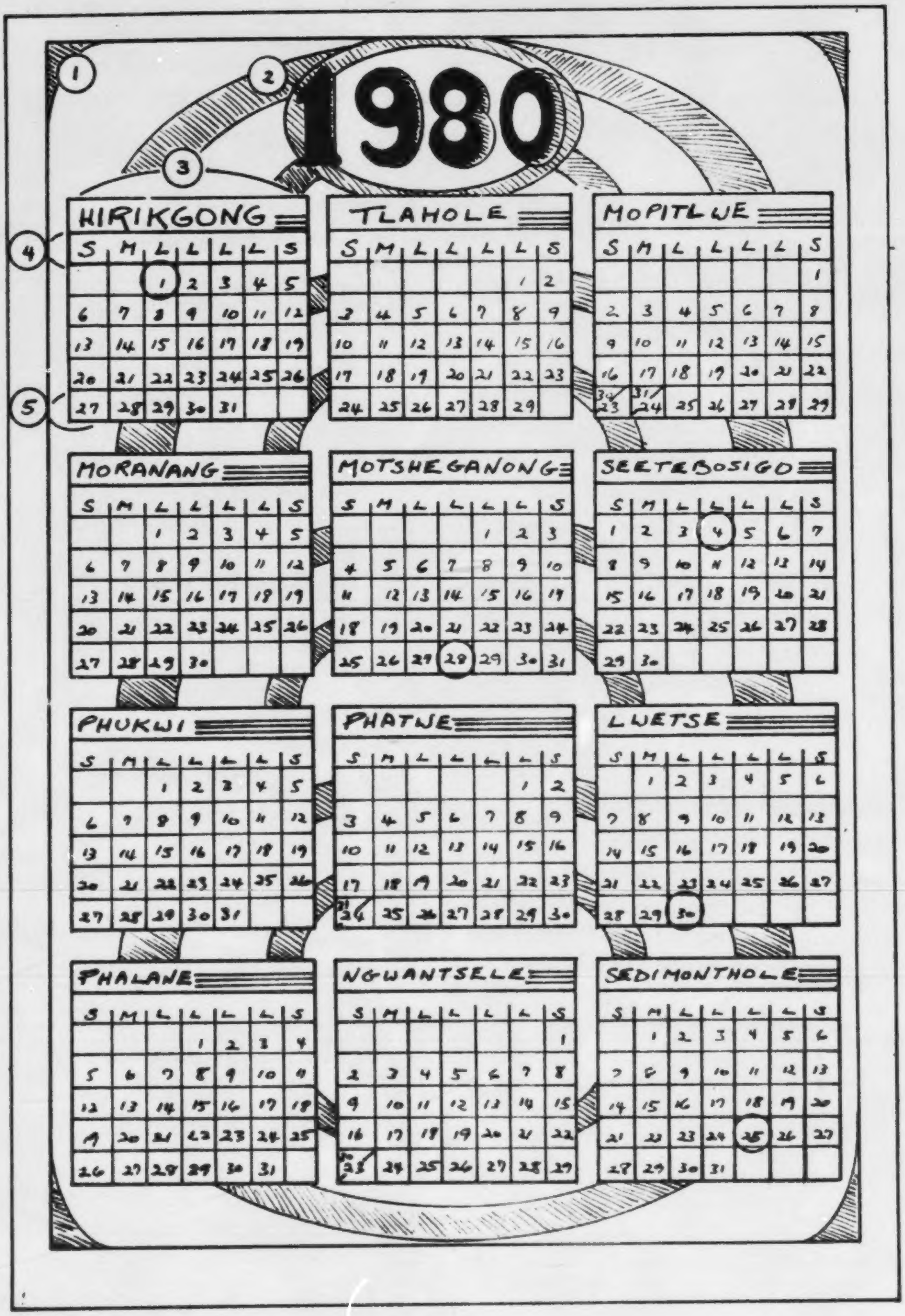
1 Go LETSATSI
2 ____________
3 ____________
4 GO PHEFO

5 ____________
6 MORITI / ME-
7 ____________
8 PULA / DI-
9 ____________
10 ____________
11 MARU-A-PULA / ME-
12 LEFATSHE / MA-
13 AMERIKA
14 ____________
15 ____________
16 AFRIKA
17 ____________
18 ____________
19 BOKONE
20 ____________
21 ____________
22 ____________
23 THABA / DI-
24 ____________
25 SEKGWA / DI-
26 ____________
27 ____________
28 SEKAKA / DI-
29 SETLHARE / DI-
30 ____________
31 LENTSWE / MA-
32 ____________
33 ____________
34 ____________
35 PHETLHO MOTLAKASE
36 ____________
37 MAGALA
38 MAPHAKELA
MO MOSONG
39 ____________
40 KGOGAMASIGO
41 ____________
42 ____________
43 PHIRIMA
44 ____________
45 BOSIGO / MA-
46 NALEDI/ DI-
47 ____________
48 ____________



HIRIKGONG

S	M	L	L	L	L	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

TLAHOLE

S	M	L	L	L	L	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

MOPITLWE

S	M	L	L	L	L	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
30/23	31/24	25	26	27	28	29

MORANANG

S	M	L	L	L	L	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

MOTSHEGANONG

S	M	L	L	L	L	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEETEBOSIGO

S	M	L	L	L	L	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

PHUKWI

S	M	L	L	L	L	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

PHATWE

S	M	L	L	L	L	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
31/24	25	26	27	28	29	30

LWETSE

S	M	L	L	L	L	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

PHALANE

S	M	L	L	L	L	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

NGWANTSELE

S	M	L	L	L	L	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
30/23	24	25	26	27	28	29

SEDIMONTHOLE

S	M	L	L	L	L	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

TSA NGWAGA

1 ALEMANAKA / DI-
KHALENTARA / DI-

2 NGWAGA / DI-

3 ________________

4 ________________

5 ________________

MATSATSI A BEKE

____

MOSUPOLOGO

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LABONE

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SATERETAGA

DIKGWEDI TSA NGWAGA

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TLHAKOLE

MOPITLO

____

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MOTSHEGANONG

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PHATWE

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PHALANE

NGWANTSELE

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DIPAKA TSA NGWAGA

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SELEMO

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MARIGA